MISSIONALIA:

OR,

A Collection of Missionary PIECES

Relating to the

Conversion of the Heathen;

BOTH THE

African NEGROES

AND

American INDIANS.

In Two PARTS.

PART I.

I. A Letter to the Reverend Commissaries and Clergy of *Maryland*, Exhorting them to, and pointing out the Method of carrying on such Conversions.

II. A Memorial to the said Clergy, desiring them, on their Part, to inform the Trustees of Mr. *D'Alone*'s Bequest to those Purposes, of the most probable Methods in their Power of Undertaking that good Work with Success; more especially as it respects the *American Indians*.

III. The Exemplary Life of Mr. *Bernard Gilpin*, Eminent for his Piety and Zeal, to enlighten, by a Christian Instruction, the Parts which are most Ignorant.

LONDON:
Printed by W. ROBERTS in the Year 1727.

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PART II.

CONTAINING

The Necessary MEANS and HELPS to such CONVERSIONS; as well as for the more Effectual Propagation of the Gospel in Foreign Parts, in General, *viz.*

I. A Catechetical Library, or Sett of Books, of more Immediate Use, in order to the Instruction of Novitiates in the Principles and whole System of Christianity, both Doctrinal and Moral.

II A Missionary Library for the Use of the *Curator* of the Conversions, and his Successors in that Trust; sent with him, *October* 30, 1727.

III. A Specimen of the *Parochial Libraries* formerly Provided, and well Secured by Law, for the Use of the *Maryland* Clergy; and here Publish'd, as a standing Encouragement to Persons of Merit and good Literature, to go hereafter upon that Mission.

With an APPENDIX:

CONTAINING

The Fundamental Law for the establish'd Maintenance of the Clergy in that Province, and render'd Irrevocable by having had the Royal Assent; thereby confirming the same; and Publish'd as a farther Encouragement. Together with An Act of Assembly against Profane Cursing and Swearing lately passed there; and Publish'd as an Instance of the Zeal and good Influence of the Clergy thereof in Proposing the same, to Suppress Profaneness and Immorality.

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III. A Specimen of the Provincial Libraries formerly Provided, and Recommended by Law, for the Use of the Missionaries, and their Publishing, as a leading Encouragement to Conversions of Merit and Good Literature, upon that Mission.

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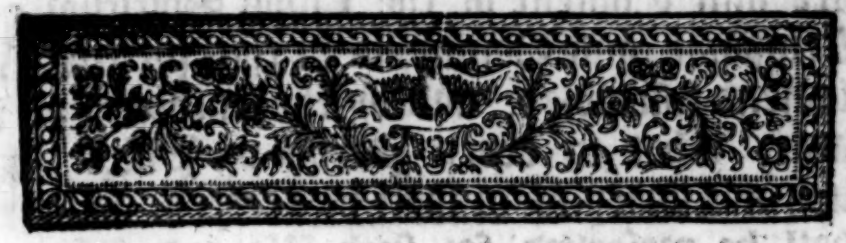

Anno Regni Septimo

ANNÆ REGINÆ.

An Act for the better Preservation of Parochial Libraries in that Part of *Great Brittain* called *England*.

Whereas in many Places in the South Parts of Great Britain, called England and Wales, the Provision for the Clergy is so Mean, that the necessary Expence of Books for the better Prosecution of their Studies cannot be Defrayed by them: And whereas of late Years, several Charitable and Well-disposed Persons have, by Charitable Contributions, Erected Libraries within several Parishes and Districts in England and Wales; but some Provision is wanting to Preserve the same, and such others as shall be Provided in the same Manner, from Embezelment: Be it therefore Enacted by the Queens

most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons in this present Parliament Assembled, and by the Authority of the same, That in every Parish or Place where such a Library is or shall be erected, the same shall be preserved for such Use and Uses, as the same is and shall be given, and the Orders and Rules of the Founder or Founders of such Libraries shall be observed and kept.

And for the Encouragement of such Founders and Benefactors, and to the Intent they may be Satisfied, that their Pious and Charitable Intent may not be Frustrated, be it also Enacted by the Authority aforesaid, That every Incumbent, Rector, Vicar, Minister, or Curate of a Parish, before he shall be permitted to Use and Enjoy such Library, shall enter into such Security by Bond, or otherwise, for Preservation of such Library, and due Observance of the Rules and Orders belonging to the same, as the proper Ordinaries within their respective Jurisdictions in their Discretion shall think fit; and in case any Book or Books belonging to the said Library shall be taken away and detained, it shall and may be Lawful for the said Incumbent, Rector, Vicar, Minister, or Curate for the time being, or any other Person or Persons, to bring an Action of Trover and Conversion, in the Name of the proper Ordinaries within their respective Jurisdictions, whereupon Treble Damages shall be given with full Costs of Suit, as if the same

were

were his or their proper Book or Books, which Damages shall be applied to the Use and Benefit of the said Library.

And it is further Enacted by the Authority aforesaid, That it shall and may be Lawful to and for the proper Ordinary, or his Commissary or Official in his respective Jurisdiction, or the Arch-Deacon, or by his Direction his Official or Surrogate, if the said Arch-Deacon be not the Incumbent of the Place where such Library is, in his or their respective Visitation, to enquire into the State and Condition of the said Libraries, and to amend and redress the Grievances and Defects of and concerning the same, as to him or them shall seem meet; and it shall and may be Lawful to and for the proper Ordinary, from time to time, as often as shall be thought fit, to appoint such Person or Persons as he shall think fit, to View the State and Condition of such Libraries, and the said Ordinaries,, Arch-Deacons, or Officials respectively, shall have free Access to the same, at such times as they shall respectively Appoint.

And be it also further Enacted by the Authority aforesaid, That where any Library is Appropriated to the Use of the Minister of any Parish or Place, every Rector, Vicar, Minister or Curate of the same, within Six Months after his Institution, Induction, or Admission, shall make or cause to be made a New Catalogue of all Books remaining in, or belonging to such Library, and shall Sign the said Cata-

logue, thereby acknowledging the Custody and Possession of the said Books; which said Catalogue so Signed, shall be delivered to the proper Ordinary within the time aforesaid, to be Kept or Registred in his Court, without any Fee or Reward for the same.

And be it further Enacted by the Authority aforesaid, That where there are any Parochial Libraries already Erected, the Incumbent, Rector, Vicar, Minister, or Curate of such Parish or Place, shall make or cause to be made a Catalogue of all Books in the same, thereby acknowledging the Custody and Possession thereof; which Catalogue so Signed, shall be delivered to the proper Ordinary, on or before the Nine and twentieth Day of September, which shall be in the Year of our Lord One thousand seven hundred and nine; and where any Library shall at any time hereafter be Given and Appropriated to the Use of any Parish or Place, where there shall be an Incumbent, Rector, Vicar, Minister, or Curate, in Possession, such Incumbent, Rector, Vicar, Minister, or Curate, shall make or cause to be made a Catalogue of all Books, and Deliver the same, as aforesaid, within Six Months after he shall receive such Library.

And to prevent any Embezelment of Books upon the Death or Removal of any Incumbent, be it also Enacted by the Authority aforesaid, That immediately after the Death or Removal of any Incumbent, Rector, Vicar, Minister, or Curate, the Library belonging to such

such Parish or Place shall be forthwith Shut up, and Locked, or otherwise Secured by the Church-warden or Church-wardens for the time being, or by such Person or Persons as shall be Authorized or Appointed by the proper Ordinary, or Arch-Deacon respectively, so that the same shall not be opened again, till a new Incumbent, Rector, Vicar, Minister, or Curate, shall be Induced or Admitted into the Church of such Parish or Place.

Provided always, That in case the Place where such Library is or shall be kept shall be used for any Publick Occasion for Meeting of the Vestry, or otherwise, for the dispatch of any Business of the said Parish, or for any other Publick Occasion, for which the said Place hath been ordinarily used, the Place shall nevertheless be made use of as formerly for such Purpose, and after such Business dispatched, shall be again forthwith Shut and Lockt up, or otherwise Secured, as is before directed.

And be it also further Enacted by the Authority aforesaid, That for the better Preservation of the Books belonging to such Libraries, and that the Benefactions given towards the same may appear, a Book shall be kept within the said Library for the Entring and Registring of all such Benefactions, and such Books as shall be given towards the same, and therein the Minister, Rector, Vicar, or Curate of the said Parish or Place, shall Enter or cause to be fairly Entred such Benefaction, and an Account

of

of all such Books, as shall, from time to time, be given, and by whom given.

And for the better governing the said Libraries, and preserving of the same, It is hereby further Enacted by the Authority aforesaid, That it shall and may be Lawful to and for the proper Ordinary, together with the Donor of such Benefaction (if Living) and after the Death of such Donor, for the proper Ordinary alone, to make such other Rules and Orders concerning the same, over and above, and besides, but not contrary to such as the Donor of such Benefaction shall in his discretion judge fit and necessary; Which said Orders and Rules so to be made, shall, from time to time, be Entred in the said Book, or some other Book to be prepared for that purpose, and kept in the said Library.

And it is further Enacted and Declared by the Authority aforesaid, That none of the said Books shall in any case be Alienable, nor any Book or Books that shall hereafter be given by any Benefactor or Benefactors shall be Alienated without the Consent of the proper Ordinary, and then only when there is a Duplicate of such Book or Books; And that in Case any Book or Books be taken or otherwise lost out of the said Library, it shall and may be Lawful to and for any Justice of Peace within the County, Riding or Division, to Grant his Warrant to Search for the same, and in case the same be found, such Book or Books so

found

found shall immediately, by order of such Justice, be restored to the said Library; Any Law, Statute or Usage to the contrary in any wise notwithstanding.

Provided always, That nothing in this Act contained shall extend to a Publick Library lately Erected in the Parish of Rygate in the County of Surrey, for the Use of the Freeholders, Vicar, and Inhabitants of the said Parish, and of the Gentlemen and Clergymen, Inhabiting in Parts thereto adjacent; the said Library being Constituted in another manner than the Libraries Provided for by this Act.

RULES

RULES

For the better PRESERVATION of

Parochial Libraries.

I. *RULES prescribed by the Act of Parliament*, For the better Preservation of Parochial Libraries.

1. THAT the Orders, and Rules of the Founders, shall be observed and kept.

2. That every Incumbent is to enter into such Security, by Bond, or otherwise, for the Preservation of the Library, and due Observance of the Rules and Orders, as the Ordinary shall think fit.

3. That the Libraries are to be Visitable by the Ordinary or his Commissary, or Official,

or ſuch Perſons as he ſhall appoint; or the Arch-Deacon, or his Official, or Surrogate, by his Direction, who ſhall have free Acceſs to the ſame, at any Time to be by them appointed.

4. That every Incumbent, Rector, Vicar, Miniſter, or Curate, ſhall make a Catalogue of all Books in ſuch Libraries, as ſhall be deliver'd to him, within Six Months after he ſhall receive ſuch Library.

5. That the Miniſter, within Six Months after Admiſſion, ſhall make a new Catalogue of all Books remaining or belonging to the Library, and ſhall Sign the Catalogue, thereby acknowledging the Cuſtody and Poſſeſſion of the ſaid Books; which Catalogue is to be deliver'd to the Ordinary, to be Kept or Regiſtred in his Court.

6. That upon the Death of any Incumbent, the Library is to be Lock'd up by the Church-Warden, or Church-Wardens, *&c.* and not opened till a new Miniſter be admitted.

7. That a Book is to be kept within the ſaid Library, for Entring or Regiſtring Benefactions.

8. That Rules made by the Ordinary, together with the *Donor* of any Library (if Living) or after his Death by the Ordinary alone, beſides ſuch as the *Donor* ſhall judge fit to be obſerved, if not Contrary to the Rules made by the *Donor*, ſhall be entred in a Book, to be kept for that Purpoſe, in the ſaid Library.

9. That

9. That Books in the Library ſhall not be Alienable, nor any Book, or Books, hereafter given by any Benefactor, without Conſent of the Ordinary, and then only when there is a Duplicate.

Remedy for Recovery of BOOKS *Embezell'd.*

ACTION of Trover and Coverſion may be brought in the Name of the Ordinary, and Treble Damages may be recovered, with Coſts of Suit.

Search may be made by Warrant from a Juſtice of the Peace, and the Books found may be reſtored to the Library.

II. *RULES prescribed by the Founders of the Parochial Libraries, for the better Preſervation thereof.*

1. THAT every Incumbent of a Pariſh where a Library ſhall be placed, ſhall upon the Receipt of the ſaid Library make and ſign a Catalogue of all Books in the ſame, and ſhall ſend the Catalogue, ſo Sign'd, to the Founders of Parochial Libra-

ries, within a Month after the Receipt of the ſaid Library.

2. That every future Incumbent of a Pariſh, where a Parochial Library is plac'd, ſhall, within Six Months after his Admiſſion to the ſaid Pariſh, make and ſign a Catalogue of all the Books in the ſaid Library, and ſhall ſend the Catalogue ſo Sign'd, to the Founders of Parochial Libraries.

3. That the Preſent Incumbent, and his Succeſſors, where a Parochial Library ſhall be plac'd, ſhall, when required, give an Account to the Founders, of the Additions made to the ſaid Library.

4. That the ſaid Library ſhall be ſubject to the Viſitation of the Founders, or any Perſon, or Perſons, authorized by them.

5. That the Incumbent do not, at any Time, lend any Book, or Books, out of the ſaid Library.

6. That if the ſaid Library is placed out of the Dwelling-Houſe of the Incumbent, there ſhall not above ſix Books at a Time remain out of the Library.

NOverint universi per Præsentes me Teneri & firmiter Obligari Reverendo in Christo Patri Libris legalis Monetæ Angliæ solvend. eidem Episcopo aut suo certo Attornato vel Successoribus suis Ad quam quidem Solutionem bene & fideliter faciendam, obligo me Hæredes, Executores, & Administratores meos firmiter per Præsentes Sigillo meo sigillat' . Dat'

Anno Regni Dei Gratia Mag' Brit' Franc' & Hiberniæ Fidei Defensor' &c. Annoque Domini

WHereas the Founders of Parochial Libraries have deposited in the Hands of the above bounden for the Use of him and his Successors, Incumbents of the Parish Church of in the County of one of the said Libraries contain'd in a Wainscot Box, or Press, mark'd Number And whereas certain Rules, for the better Preservation of the said Libraries, have been prescrib'd by an Act of Parliament, entituled, *An Act for the better Preservation of Parochial Libraries, in that Part of* Great Britain *call'd* England; and made in the 7*th* Year of Her late Majesty's Reign.

Reign. And whereas farther Rules have been made and prescribed by the said Founders of such Libraries, pursuant to the Authority given them by the aforesaid Act, for the better Preservation thereof; which, together with the aforesaid Rules prescribed by such Act, are hereunto annexed.

Now the Condition of this Obligation is such, That if the above bounden

shall well and truly perform, fulfil, and keep All and every the said Rule and Rules, which on his Part are to be performed, fulfilled, and kept, according to the true Intent and Meaning thereof; then this Obligation to be Void, and of none Effect; or otherwise to stand, and be in full Force and Virtue.

A Form of Subscription for those Worthy Persons to Enter their Names under, who shall Subscribe towards Raising one or more Parochial Libraries of a Greater or Lesser Size.

WHereas the Ignorance and Insufficiency of the Guides of Souls must Terminate in the Extream Danger of those who are committed to their Charge; And whereas the only Ordinary and Human Means, whereby the Ministers of Religion can attain to such Knowledge themselves, as shall enable them Sufficiently to Catechise and Instruct the People, are, by Reading the Holy Scriptures, with such other Good Books, as do Plainly and Practically Treat upon all, and every the Parts of Christianity, which are Necessary to be Known, Believed and Practised, in order to Salvation; And whereas, upon Enquiry, it may be found, that many Hundred Parochial Cures in this Kingdom, are so Meanly Endowed, that the Respective Incumbents cannot furnish themselves out of the Poor Incomes arising from the same, with a Competent Number of such Books as will be Necessary for them to Peruse themselves, in order to Instruct others; And whereas Lastly, a Benefaction of Good Books, to be

Perpe-

Perpetuated to the Uſe of the Incumbents Succeſſively in ſuch Pariſhes, will, through the Bleſſing of God, be of a moſt Fxtenſive Benefit, ſo as to have a Singular Good Influence both on many Miniſters, and on a Multitude of People, not only in the Preſent, but to Future Generations; and may Entitle the Donors to the Rewards of thoſe, *who Turn many to Righteouſneſs.* We whoſe Names are Under-written, do Subſcribe for one or more of ſuch Libraries, to be Beſtowed on certain Pariſhes, according to the Sum or Sums to our Names annexed. *l. s. d.*

N. B. This is propos'd for a Form of Subſcription, to be written out fair, on a *Subſcription Roll* of Parchment, towards raiſing a Library of any Degree, where the Miniſter ſhall be ſo Publick-ſpirited as to Solicit among his Friends of the Clergy, more eſpecially the Gentry of his Neighbourhood, a Sum of Money towards the Raiſing of ſuch a Library, for the Uſe of himſelf and Succeſſors. And for the Encouragement of any Parochial Miniſter, in one of the Meanly endow'd Cures, not exceeding 40 *l. per Annum*, to obtain a Subſcription of Ten Pounds, towards a *Parochial Library* tho' of the leſſer Size, the *Curators for Parochial Libraries*, will add Books to the Value of One Pound; and to thoſe who ſhall Compleat a Subſcription to the amount of Twenty Pounds, they will give Books to the Value of Forty Shillings, upon Notice ſent to *John Booth*, Book-Seller, on *Tower-Hill.*

To the Honourable and Worthy Gentlemen, The Truſtees of Mr. D'*ALLONE*'s Bequeſt for the Converting the *Negroes*.

Gentlemen,

HAT was ſaid by one; That to be Good, and to do Good, is all that Life is Good for, *to me ſeems to be a Truth Self-Evident. And if in the Carrying on any Good Deſign of Conſequence, with the ſame Expence of Time and Thought, that one Species of Good may be Concerted, One or Two more may be Promoted, and each of the Severals may be rendred help-*

ful and ſubſervient one to the other; even ſo as neither of the Particulars can be ſo well Carried on without the other; This is to do Multum in Parvo, *and is to the higheſt Import of the Precept, The* Redeeming of the Time. *And ſurely now if ever, A* Redeeming of the Time, *proportionable as the* Days are Evil, *is to be Attempted. And it may be matter of Great Joy to any one to be call'd out by Providence to be Inſtrumental at once to ſo many Purpoſes of* doing Good, *as will be here propos'd in order to* Redeem it.

And This, Gentlemen, ſeems to be our Caſe, who are Truſtees *for the Diſpoſing of Mr.* D'ALLONE's *moſt Chriſtian Charity for the* Converſion of the Negroe Slaves in America; *I ſay, in* America; *for had the Good Gentleman form'd a Project of doing it in* Africa, *their Native Country, where they have no Reſtraint from living in a Wild and Savage Manner, it won'd have been very Impracticable, as has been lately found in ſending a Miſſionary to* Delagoa, *with thoſe Two*

ſorry

ſorry Fellows, they call'd the Black Princes. *And it wou'd have amounted to no more, if he had laid the Deſign in* America *for the Converſion of the* American *Infidels. The Reaſon of the Impracticableneſs of Converting of any Savage and Barbarous People,* Africans *or* Americans, *in their own Country, where, or at leaſt whilſt they Roam about in the Woods, Hunting after Prey as the Wild Beaſts do, as is the Manner of the* Indians, *is very plain, if it were but for This; That in ſuch Circumſtances of living it is hardly conceivable how they ſhall be at all Inſtructed, or ever be brought to attend Inſtruction, much leſs retain it, ſo as to be the better for it, as I hope is ſufficiently ſhew'd hereafter. Well then as to the* Negroe Slaves *brought to the Continent of* America, Mr. D'ALLONE *having been pleas'd in his Letters to me before his Demiſe, as well as by the Expreſs Words of his Will, to deſire I would Aſſiſt him in his Deſign, by drawing a Scheme on which Plan this Good Work might be carry'd on*

with greatest Success; and you yourselves having been pleas'd to do the like; The Result of my Thoughts upon the whole, after the maturest Deliberation, please to take as follows;

First, *Considering the* Negroes *in our Plantations where Ministers are settl'd, being as much a part of the Pastoral Charge as the Planters themselves, and the* white *Servants as they are distinguish'd belonging to them; I consulted the Reverend Commissary of* Maryland, *as also Two other very worthy Ministers of that Province, when lately come over upon their private Affairs, whether the* Parochial Clergy *with them would not be the most proper Persons to whose Care and Conduct this Affair should be Committed; And whether there were those of the Clergy therein; who would willingly undertake it, and be Zealous in Promoting so Christian a Design, being provided of the necessary Means,* viz. *proper Books, both for their own, and the Negroes Use. With reference to which they unanimously declar'd*

we might be assur'd of at least Twenty, or Twenty Five worthy Ministers in that Province who would heartily Engage in it, being provided of the Assistances propos'd; and were not diffident of Good Success with the Blessing of God on their, and our Endeavours. Nor did they doubt, but that also several of the more Sober and Considerate Gentlemen, Heads of Families among the Planters, would readily give Way, as some have already done, to have their Negroe Slaves *Instructed and Baptiz'd.*

Secondly, *As to the* Missionaries *propos'd to be hereafter sent over into that Province, where there are many Thousand* Negroe Slaves *employ'd in the Planting of Tobacco; As for a long Time I conceiv'd that the surest Way to be provided of Persons of Sobriety, Piety and good Abilities to be sent on the Mission, in the General View of being serviceable to the Instruction of all the Planters, would be to employ them here for some Time by Way of* Probation, *and that for a Year at least;*

This to give them Time, as well to prepare themselves by laying in a good Stock of Knowledge in the Study of select Tracts on the whole System of Theology, Positive, Practical *and* Pastoral, *as to give a Proof of their fitness for the* Mission *by the Experience had of their* Industry, prudent Behaviour, *and* good Conduct): *So a Means has been at last found, in aid to Mr.* D'ALLONE's *Bequest, both to subsist a* Probationary *or Two from Year to Year, and to provide such with Two* Missionary Libraries, *to be well read and digested before they shall be sent on the Mission.*

Thirdly, *To fit and prepare them for that Part of the Mission relating to the poor Heathen, it has been thought of Use to employ them during their* Probation *in Preaching to our poor Prisoners in Two of the most forlorn Prisons in the Outparts of this City; This the better to inure them to the most distasteful part of their Office, and to bring them to a Temper of Mind, and facility of Expression to the level and*

low

low Capacities of the most Ignorant. And both at Home and Abroad, the Poor having the Gospel thus Preach'd unto them, *it is hop'd this will derive a Blessing from above upon their Ministry, as well as render them rationally ever after more useful in the same. And thus hitherto the Way has been prepar'd to render* Mr. D'ALLONE's *Bequest more* Successful, *and also more* Extensive, *by providing for it otherwise than by his Charity. So as to reserve His Bequest to provide the Means more Immediately necessary. As to which necessary Means it is presum'd,*

Fourthly, *That the Collections of Tracts following, purely* Catechetical, *or on that whole System of Christian Doctrine contain'd in our Church Catechism, will be readily allow'd, as well proper for the Use of the Catechist; to enable Him to give them due Instruction, as the smaller Pieces for the Use of the Negroes themselves, are requisite in order to their Learning to Read, and to attain the Elements of Christian Knowledge.*

Fifthly,

Fifthly, *Because it is presum'd it would be of singular Use to have One or Two of our Missionary Clergy going to these Parts, entrusted with the Care in a more particular Manner of Inspecting, and Conducting this whole Affair; of encouraging the Parochial Ministers already upon the Place, being provided of the Means above mention'd, to be Active in carrying on these Conversions; of making a Register every Year of the Names of the Instructed and Baptiz'd; of sending Accounts Yearly of the same to the Lord Bishop of* London, *their Diocesan, and also to the Trustees of this Charity; of suggesting what better Methods they can think of to Promote the Good Design with greater Success; and of acquainting our Diocesan, and ourselves with the Obstructions which may be given, in order to Remove the same; It being thought requisite, I say, to furnish such a one with the Means more particularly adapted to his purpose, that is, with a* Missionary-Library *for the Use of such the* Curator *of the Conversions; and his Successors in*

that

that Trust; it is with this View that such Library has been provided, and sent with one Mr. Eversfield *now in his Voyage. In which Library, besides that part of the Collection which concerns him as a Minister in General to have the Use of, there are These farther requisite Ingredients,* viz. *a Collection of the Choicest* Missionalia, *as well Popish,* (& fas est ab hoste doceri) *as Protestant, that can be found, giving an Account of the Nature and Situation of Mind, and Condition of Life, of the People to be Converted, of that Scheme of Doctrine necessary for their Institution, and of the best Method of Dealing with them.*

Lastly, *Because it is Extorted from us, both in Vindication of the Plantation-Clergy, those in* Maryland *more especially, as also of the Care of those who had a Hand in sending them; but especially to erase the Prejudices which have been rais'd against these Missionaries, as if none but Illiterate Creatures have been hitherto sent upon that Mission (a prejudice which is*

 found

found to operate strongly to the discouragement of Persons of Worth which it is endeavoured to provide for those Parts, since Dean Barkley *has found Means and Encouragement to disperse his Libel throughout the Kingdom.*) *For these Reasons it is Extorted from us to publish a Specimen of the* Parochial Libraries *formerly provided, and well secur'd by Law for the Use of all the Missionaries both now and hereafter to be sent into that Province. This in the mean Time I can assure the World that answerably to the Design of these Libraries, which was to encourage Persons of Merit to go upon that Mission, there went over at first, all to a Man* /(*and with great Satisfaction I understand there are at this Day, some*) *as good, faithful Parish-Ministers, with as few Exceptions of Persons otherwise qualify'd, as in any part of his Majesty's Dominions. And it seems now to be rendred necessary, that young Divines or Candidates for Orders, in our Universities, should be appriz'd that there are such standing Encouragements in*

every

every Parish in Maryland (*excepting perhaps Two or Three lately-made Parishes, and provided of Churches, for which also,* 'twill *be endeavour'd to provide the like Libraries*) *which may be Inducements to Men of Letters, and Lovers of Books, who also are generally Persons of best Morals, and greatest Sobriety*) *from Time to Time hereafter to go Missionaries into that Province. And indeed, as it would be a Thousand pities, that after so much Pains and Expence of Time and Money* (*and the latter on the Founders part more than any one other*) *and after such due and Solemn Care by the Repeated Laws of the Province to preserve those Libraries for the Use of all future Successions of Ministers; As, I say, it would be great pity, that any one of these* Parochial Libraries, *should ever be rendred useless by having ever an Idle and Illiterate Drone put in Possession of such a Treasure, and Means of Improvement; So I cannot forbear to Expostulate with such a one; should any such hereafter offer himself for a*

Mission there, with what Face of Modesty can he pretend to be accepted as a Missionary to Maryland, *or to any other of those several Places especially, where such Libraries have been sent and settled; Libraries which he has neither Inclination, nor Capacity to make use of. If an Illiterate Person upon any pretence, as* ob magnam necessitatem Ecclesiæ *here at Home, by reason of the many Hundreds, if not Thousands of Churches here in* England *and* Wales *not competently Endow'd to maintain the Minister, and to enable him to Buy Books, shall be Ordain'd, in order to qualify him to Read Prayers, and Homilies, and do other necessary Offices, that our People at Home may not sink into utter Ignorance and Barbarity; In the Name of Goodness, let such an* Illiterate *remain on this side the Ocean, where there are no such Libraries yet provided, but what have been by the same Hands as those in* Maryland. *But in the Name of Modesty I would conjure him not to offer himself for a Mission to* Maryland, *where*

there are not only Parochial Libraries, *such as some of our Dignify'd Clergy perhaps are not possest of much better of their own, but where there are moreover Two Degrees of Superior and* General Libraries, *provided on purpose; as to stimulate the Studious, so to enable them to attain to Higher Improvements in useful Learning; more especially in* Theology, *the* Antient Fathers, Councils, *and* History, Civil and Ecclesiastical. *And upon the Foundation and Occasion of this Bequest of* Mr. D'ALLONE, *as some Accessions have been made to the Libraries there settled before, by an Addition and Supply of Catechetical Tracts, more especially adapted to the* Parochial Ministers *in the Instruction of the Negroes; So I doubt not but Gentlemen of so good a Taste of the Use and Necessity of Books to the purposes of the Ministry as you are found to be, will, when I am Dead and gone, upon all Occasions fairly offer'd, be careful still to Improve those Libraries, as New Books of Value from Time to Time shall be publish'd*

lish'd; and this as both Gratuities, and Encouragements of the Ministers in Maryland, *and elsewhere where they are fix'd, labouring likewise in the Work of Conversions of the Heathen in their respective Parishes, whose Instruction and Salvation you have so piously taken under your Care and Concern. And to me it speaks those Ministers there to be highly worthy of farther Supplies of Books for their future Encouragement and Improvement, because they shew themselves to have a due Value for Books, by accepting of Those instead of other Gratuities for their Pastoral Care in the Instruction of the Negroes. And ordinarily we shall ever find it, that more is to be promis'd from Ministers whose Hearts are in their Studies, than from any other whatsoever.*

And here I cannot forbear to felicitate my Dearly Beloved Brethren of the Clergy of Maryland, *that they are under the Patronage of those few in Comparison, who have duly Consider'd the Importance of* Parochial Libraries, *in any part of his*

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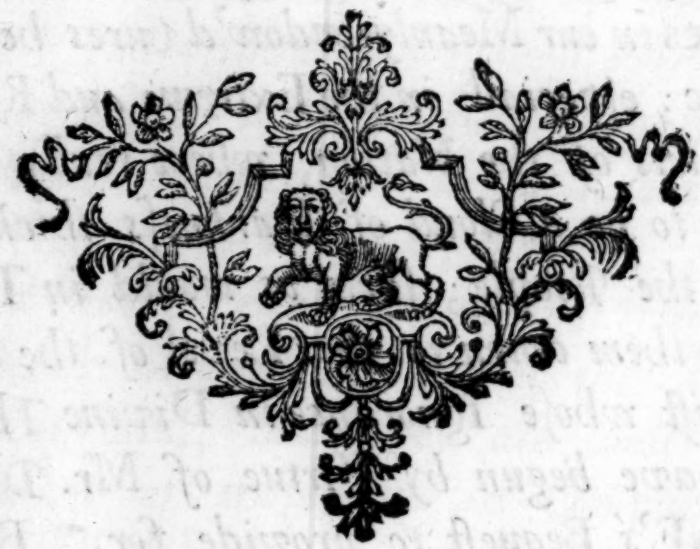
Majesty's Dominions, as well at Home as Abroad; more especially where the smallness of Income cannot enable the Parochial Clergy to furnish themselves with necessary Books to render them capable to Instruct their People in all Things necessary to be Known, Believ'd and Practis'd in order to Salvation. It was from this Sense of the Absolute Necessity of Books requisite to that purpose, that you have so readily accepted of a like Trust (the Genuine Sister-Design, deriv'd from the same Parent) to this of providing Libraries for the Clergy in the Plantations, namely to be Curators *for Encreasing the Number of* Parochial Libraries *in our Meanly-endow'd Cures here at Home; especially in the Extreme and Remoter Parts of the Nation, where really there seems to be a Cloud of Darkness thickning upon the People; such as would in Time, bring them down to the Level of the other against whose Ignorance in Divine Things you have begun by Virtue of Mr.* D'ALLONE's *Bequest to provide for. But by these* Embrio's *of* Parochial Libraries,

you

you have been ſo Good as to put your Helping Hand to the Advancing in our poorer Cures at Home, as well as thoſe Abroad, in order to diſpel thoſe Clouds of Ignorance; By this means ſuch Ignorance will, I hope, be ſoon diſſipated in both. And may the Great Lover of Souls, the Bleſſed Jeſus, amply Reward you for your Labour of Love in this Good Work—For the Help of the Miniſtry.



To the Reverend Mr. Henderſon, *and Mr.* Wilkinſon, *Commiſſaries of* Maryland, *and the reſt of the Reverend Parochial Miniſters.*

Reverend Sirs,

IT is with a ſingular Pleaſure that a late Opportunity has been given me, to Teſtify even now, above Thirty Years ſince I had ſome Relation to *Maryland*: The ſingular Affection I have, for ſo long Time, bore to the whole Province, and in an eſpecial Manner to the Clergy therein, as I hope it will appear to you preſently, that I ſtill retain. And as under the Commiſſion of Biſhop *Compton*, our then excellent Dioceſan, and truly Father, with great Struggles againſt the utmoſt Efforts of your Enemies, the *Quakers* Openly, and the *Papiſts* Covertly, I obtain'd, at laſt, the Royal Aſſent to that Eſta-

 bliſhment

bliſhment of *Forty per Pole*, for the Maintenance of the Parochial Clergy of that Province: So I Rejoice, that at this Time eſpecially, when I underſtand new Efforts have been made to overturn that Eſtabliſhment by Law, you are Happy in a Dioceſan of ſuch Wiſdom and Courage, and of ſuch Intereſt in the Government, as, I doubt not, will render Abortive and Ineffectual, any Attempt of the like Kind. And as I then thought, a Legal and Eſtabliſh'd Maintenance muſt be one Neceſſary and Reaſonable Inducement to a Clergy of Merit, and of competent Learning and good Morals, leaving their Native Country, Relations and Friends, to go and Settle there; ſo next to that, I deem'd it requiſite to enable thoſe Miſſionaries then ſent, and yourſelves, with thoſe who ſhall ſucceed you, Capable to anſwer the Ends of your Miſſion, *viz.* The Inſtruction of the People in all Things neceſſary to be Known, Believ'd and Practis'd, in order to Salvation; I thought it neceſſary, I ſay, to provide, as far as it could be Poſſible in my Power, *Parochial Libraries*, conſiſting of proper Books of good Eſteem, from whence might be deriv'd, by the Miniſter, that Meaſure of Chriſtian Knowledge, which it will be ever Incumbent upon the Miniſter to communicate to his People. And it did exceedingly rejoice me, when I was told, by my Lord of *London*, that in Return to that Article of his Lordſhips Enqui-

ries

ries concerning the Present State of the Libraries in *America*, it was found, that (except in one or two Places, which yet is too much) none have hitherto suffer'd Loss or Embezlement. And I beseech you, let it be a Matter of Religion, with every one possess'd of such Library, to preserve it with great Care, and to transmit it to your Successors as Entire as you found it; which, as 'twill be the best Encouragement to Gifts of this Nature, so it has, and may be hereafter some Inducement to send in further Supplies of the like Kind, to the Advancement of two the most Valuable Jewels to any Country, *True Religion*, and *Useful Learning* amongst you.

And this brings me to speak farther to what I at first intimated, concerning an Opportunity lately given me, to testify my singular Esteem and Affection for you, as also to give the Reason of my now sending the small Supply of Books towards the Increase of your Libraries, which you will find in the ensuing Scheme and Catalogue.

The Opportunity given me of signifying my Esteem and Affection, was a late Bequest of a very Honourable and Excellent Gentleman, Mr. *Abel Tassin D'Allone*, at the *Hague*, who had been Cabinet-Secretary to both King *William* and Queen *Mary*. He leaving it to the Disposition of myself, and of those Gentlemen I should Associate with me, to carry on the Design, the Yearly Issues from a

Legacy, which he devoted for Encouraging and Promoting the *Conversion of the Negroes* in the *British Plantations*; it was with no Difficulty that we came to a Resolution, that the most Expedite and Natural Way to set that Work on Foot, would be, to *induce the Clergy, above all others*, in the Plantations, to take that Design to Heart. And to enable them to do their Part therein, we conceiv'd it would be absolutely necessary to furnish the Clergy with Books, both for their own Use, and of those they should Direct and Induce to be subservient to them in Instructing the *Negroes*; and also for the Use of the *Negroes* themselves, in Learning to *Read*, to say the *Catechism*, and to *Pray*; to furnish, I say, the Clergy with the Books best adapted to both Branches of the Design. But the Reason why the Application is made to yourselves in *Maryland*, Precedent and Preferable to all others, to whom these Helps have been hitherto sent, is the good Account I have receiv'd, from the very Reverend Mr. *Henderson*, Mr. *Rainsford*, and Mr. *Tustian*, when lately in *England*, of your Readiness, (as they did not in the least Doubt) to second us in this good Work. All these Gentlemen have assur'd me, of the Pious Disposition of the Clergy of *Maryland* to this most Christian Design, as which, indeed, is most becoming the Clergy, of all Men Living, to advance. And this Account, added to the Inclination I have had

for

for ſo many Years, to do the utmoſt Service I could, in putting your Clergy particularly in a Capacity to promote Religion, as what would moſt naturally increaſe your Eſteem with Men, as well as Favour with God; This ſoon determin'd me to propoſe it to my *Aſſociates*, that you, above all others, ſhould be pitch'd upon to put the Deſign in Execution, and enjoy the Encouragement we propos'd to give to ſuch as will make it Part of their Care, to get the Negroes, in their reſpective Cures, inſtructed in the Knowledge of the Goſpel of Chriſt, and Means of Salvation. The Encouragement which is propos'd to be given being only ſuch, as the Narrowneſs of our Fund, as yet, enables us to give, is a Supply of neceſſary Books, which you will find digeſted in the following Scheme, conſiſting of Two Parts. Thoſe in the Firſt, are intended for your own Uſe, and may be Additions to your Libraries, being, in a Manner, all of them publiſh'd ſince the Libraries you have were ſettled. The other Branch is for the Uſe of the *Negroes*; and it is hop'd, that as you will be able to prevail with ſome in the better diſpos'd Families of your reſpective Cures, to Teach the young Negroes to *Spell*, and onwards, 'till they can *Read*; as alſo the Church-Catechiſm, and ſome Prayers by Heart; ſo eſpecially that the *School-Maſters*, which (I underſtand, are now ſettled in every Pariſh) will be aſſiſtant to, and obſervant of your Directions therein.

For your own Part, no doubt, but being provided of the Means, you will ſet up a Courſe of *Catechetical Inſtruction*, on Sundays in the Afternoon; and that you will invite and admit the *Negroes*, as many as poſſibly can come, to attend the Inſtruction. But not being ſo well aſſur'd of the like Endeavours in *Schools* and *Families*, there are no more ſent than a few to begin with, in ſuch Families and Schools wherein you may moſt eaſily Induce the School-Maſters, and Heads of Families, to favour and aſſiſt in this good Work. And as it is earneſtly deſir'd, and is hop'd, you will give us, at the Return of the Ships, an Account what Beginnings are made, and what Progreſs ſhall be found in the Carrying on this good Deſign; ſo if you ſhould be able to give the Truſtees of this Charity, the Satiſfaction they Hope for, I am perſwaded, there will be nothing wanting, in their Power, to give the neceſſary Encouragement, by ſupplying the Means to advance it.

Nor is there any Colony in the *Britiſh* Plantations, to which the Method of Chriſtian Inſtitution, which we would Propoſe, ſeems better ſuited than to *Maryland*; ſo as from the Nature of the Soil as it were, we might promiſe ourſelves a more plentiful Harveſt of Converts to Chriſtianity. Your Pariſhes, though ſome of them ſubdivided ſince I made my *Parochial Viſitation*, remain ſtill, I fear, vaſtly Large, and extended ſo far, that the

greateſt

greateſt Part of the Planters cannot reach the Churches, even once a Day, on Sunday, and even that not without Horſes: And yet many of your wealthier Planters, I have obſerv'd, to have Numbers of Souls belonging to them, (their Slaves and Negroes included) near equal with ſome of the ſmaller Country Pariſhes with us, conſiſting but of one Village. Now as to ſuch numerous Families, Five, Ten, or Fifteen Miles diſtant from their Pariſh Church, methinks the *Planters*, who are tinctur'd with ſome Senſe of Religion, might, without much Difficulty be perſwaded, on Sundays in the Afternoon, when they come not to the Pariſh Church, to ſet up a Courſe of *Family Religion* and Worſhip in their Houſes; ſomething in a like Manner as is directed in a little Piece ſent you to that Purpoſe, Entituled, *A Short Plain and Delightful Method of Family Religion.* And if, as there it is ſuggeſted, the Maſter of the Family ſhould (calling all belonging to him, Children and Servants together) have *Prayers* therein, and cauſe the *Pſalms* to be alternately pronounc'd, and the *Chapters* to be read in Turns by thoſe belonging to him; and eſpecially if there ſhould be a Courſe of Catechiſing conſtantly kept therein, and that carried on in the moſt practicable and eaſy Method imaginable, *viz.* by cauſing one of the Children, or Servants, to read the Queſtion, the other the Anſwer, out of the Expoſitions ſent in; Oh! what happy Seeds of

Piety would then be ſown in ſuch Families? Well, methinks it might be no hard Matter for the Pariſh Miniſter, to diſpoſe ſome of the more Sober and better Inclin'd *Heads of Families* (conſidering the foregoing Circumſtances of Diſtance from their reſpective Pariſh Churches) thus to *Sanctify and keep Holy* the whole of every Lord's Day, being *Prieſts*, as it were, in their own Families; but on Sundays in the Afternoon eſpecially, in which Part of the Day, they cannot enjoy the Ordinances of Religion otherwiſe; and for want of which, they do ſo ſadly Profane the Chriſtian Sabbath. And if theſe Perſons could be perſwaded to be ſo good, as to cauſe all their *Negroes*, both *Domeſtick* and others, to preſent themſelves thereat, and would take a little Pains, either Perſonally themſelves, or cauſing their *Overſeers*, or others, to inſtruct thoſe poor Heathen, having Souls Immortal and Precious as their own; if this you could induce them to ſet a-going, all would be done at once; Religion now Expiring, would be Reviv'd in Families, and the Negroes would be Inſtructed and Converted, the great Point, at preſent under Conſideration. And as their Inſtruction muſt be in order to Baptiſm; ſo it will be abſolutely Neceſſary, that previous thereto, they ſhould be made to underſtand the Nature, Terms and Conditions of the Covenant into which they then enter. For which Reaſon, there are ſent among the Books to be

Lent

Lent on ſuch Occaſions, ſome Short Diſcourſes on the *Baptiſmal Covenant*.; together with the *Paſtoral Advice* to Young People. But becauſe the Pſalms, well Sung, is a moſt Delightful, as well as Divine Part of Worſhip, and is found, with us, a Means very efficacious and inciting to bring the Youth eſpecially to Church; and very likely might bring the Youth with you, both *White* and *Black*, to aſſemble thereat; for that Reaſon there are alſo ſent you, Two of the Collection of Pſalms, wherein you will find ſome adapted to the Catechumens. But eſpecially, ſince by inducing in the vaſtly extended Pariſhes, the many Families (almoſt all of them far remote from your Pariſh Churches) to ſuch a Method of Religious-Worſhip, to the Sanctification of the Lord's Day, whereby would be given both the Opportunity and Means of Inſtructing the Negroes pertaining to ſuch Families; Thence it has been thought fit, with this firſt Cargo of Books, to ſend you a few *Horn-Books*, *Spelling-Books*, and *Catechiſms*, to diſtribute into proper Families, the better to prepare them to be Aſſiſtant to you, in Inſtructing the Negroes, the Work principally recommended to your Care to Conduct and Promote, to the utmoſt of your Power.

Alaſs! How many might be the Inducements and Encouragements Propos'd to the Heads of Families among the Planters, to put up ſome ſuch Courſe of Religious Worſhip

and

and Instruction in their respective Families, especially every Lord's Day? No doubt you will suggest many other Powerful Motives to them, both to take Care to set up Family Worship in General, and, at such Times, to have the Slaves belonging to them instructed. But no Argument, or Motive thereto, seems to me of such Weight, and so much in your Circumstances, *a propos*, as the vast Regard given by God to *Abraham* upon that very Score, of not only Worshipping God in his Numerous Family, but for his Instructing his Slaves in the Fear of God, *Gen.* 18. 17, 18, 19. *And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations in the Earth shall be blessed in him? For I know him, that he will command his Children and his Houshold after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.* As to the Weightiness of the Argument to be drawn from that extraordinary Passage; the peculiar Favours and Secrets, revealed to *Abraham* on that Account, were such, as God had never before vouchsafed the like to any, but *Noah*, and that for the same Reason. So that *Noah* and his Family, for his Personal Piety, and Care of his Houshold, were Sav'd in the Ark, when all the rest of the World, having sadly degenerated, were Destroy'd in the

Deluge.

Deluge. And what was the Consideration why God was so distinguishing in his Favours to both, but that they both distinguish'd themselves in their Religious Care of their Families? And nothing also can be more *a propos* to perswade the Planters to such a Religious Care, even of their Meanest Slaves, or Vassals, than the Likeness of their Case and Circumstances to that of *Abraham*. That Father of a numerous Family, as all the ancient Patriarchs, sojourn'd, as most of our Planters do, in Woods and Desarts, and Places far distant from others. And the Families being then very Numerous, there were great Opportunities put in their Hands to bring many Souls to God. They, good Men, embrac'd the same; and in this Instance of *Abraham*, is plainly to be seen, how Acceptable, above all others, such Service will be to the Maker and Preserver of all Things.

May God, in his Mercy, accompany with his Grace, the Arguments and Motives you shall draw from thence, so as you may make an Impression upon the Minds of the Planters. By thus Perswading the Chief among the Planters, to be Assistant to you, and Instrumental under you, in Instructing the Negroes, you will do the great Work so earnestly recommended to you, most *Compenduously*, so *Compenduously* as oftentimes to bring more in one only Family of Planters, to the Knowledge of God, than in Instructing, if such a

Design

Design was Practicable, a whole Nation of the Indians bordering upon you: There being in some single Families of the Considerable Planters. as many Heathen of the *Negroe-Kind*, as there are in some whole Nations, as they are reputed, of the *American Indians*. So that you will thereby, in no Ways, come behind in your Success, the Great Undertaker to Convert Heathens, who Promises here such great Things of that Kind, at the same Time loudly Exclaiming, but very Injuriously, I am perswaded, against the Clergy in *America*, for not making it your Care to Convert the Heathen. But we that know you better, as we Assure many, when Occasion offers, of your Zeal and Endeavours to do what you can, and, as far as enabled, to Convert the Blacks (who are by far the more numerous Body of Heathens in those Parts) so we hope, the Accounts you will be able to return us, in due Time, after you shall have receiv'd these small Supplies of Means, will give us Grounds to erase the Prejudices injuriously caus'd, as we apprehend, by those very unjust Representations.

Nor yet do we Confine you, by the Nature and Tenor of these Helps, sent you to forward the *Conversion* of that Branch of Heathen, the *African Blacks*, who are now Slaves among you, so as to exclude the other Heathen Bordering upon you, from partaking of your Care. That these are principally in our

Eye

Eye is, becauſe our Application of the Charity we are entruſted with, is directed with Reference to theſe. But though this Part is chiefly to be attended to by the Intent of the Founder; And becauſe the Negroe Slaves being more by their peculiar Circumſtances of living ſo Confin'd, as not to roam about in a Wild and Savage Way of Living (ſuch as is that of the *American* Indians) we thence conceive your Paſtoral Care in inſtructing of them, will more ſucceſsfully Anſwer the Deſign of Mr. *D'Alone*'s Bequeſt: It is therefore principally expected, you ſhould apply to this Part. And Secondarily, as for any Thing can be done towards the Converſion of the *American* Indians; in the Name of God, let nothing be omitted by you, no more than it was by us, who endeavoured, as you will hereafter ſee, to Convert on the Continent of *Africa* the Wild Inhabitants, in like Circumſtances with the *Aborigines* on your Borders. The Heathen in both Quarters of the World, *Africa* and *America*, ſeem to us as like in Way of Living, and Sentiments of Religion, as two Eggs. And therefore we ſuppoſe, the very ſame Method muſt be taken with both. And ſurely, as it may be requiſite even in your own Vindication from the late Aſperſions of the Dean of *Derry*, for Neglecting the Converſion of the Heathen, that ſhould intimate to us, what Methods ſeem to you fitteſt to be taken with ſuch of the Heathen Nations, bordering on

the

the Out-Skirts of your Province, to reduce them to Civil Life, and at the ſame Time to the *Knowledge of the True God, and Jeſus Chriſt whom he has ſent*; So as Introductory to this, it is thought not amiſs to ſubjoin hereto the Subſtance of the Inſtructions given about four Years ſince, to one who was ſent with Two (as they were eſteem'd) Princes of a Tribe of Wild Heathen, inhabiting the South Parts of *Africa*; not doubting, but if from ſuch Scheme of Inſtructions you ſhall find any Directions proper to the State of the *Negroe Heathens*, alſo Practicable towards Chriſtianizing your *American Indians*, you will ſhew your Chriſtian Zeal in Converting the one, as well as the other.

And, as in Order to be inform'd by you in what Way, both you and we, may be Serviceable and Inſtrumental in Converting, and in bringing into the Pale of Chriſt's Church, the *American* as well as *African* Heathen, it is that we ſend you the enſuing *Memorial*; So to excite you, in the mean Time, to be yourſelves as Inſtrumental in Inſtructing of both one and the other, as far as it may be Practicable, is the Reaſon of Preſenting you with the Life of Mr. *Bernard Gilpin*.

It is allow'd by all, that the Example of Excellent Perſons has a wonderful Force in it to form us into a like Temper and Diſpoſition of Mind, and is apt Inſenſibly to incline us to imitate them in their Noble and Heroick

Attempts

Attempts to excel in the Laudable Actions of Life. Hence it was, that I ſought among the Lives of our beſt Divines who have gone before us, who among them came neareſt to the Character of our Common Lord and Maſter, the Bleſſed Jeſus, in *Going about doing Good*, to whom it was *Meat and Drink to do his Maſter's Buſineſs*, and who therefore would ſeek out Souls which might be ſaved. And there being none, within the Compaſs of my Reading, ſo fit to be laid before you, as an Original to Copy after, in the Affair under Conſideration, as Mr. *Bernard Gilpin*, I have caus'd his Life to be Re-printed, and do ſend it for your Peruſal, together with thoſe other Helps, to forward their Inſtruction.

And how worthy of Imitation was the Conduct of this Great and Good Man, in two the Chiefeſt Articles of Concernment to be taken in order to ſucceſs, in any Attempts to Inlighten and Inſtruct an Ignorant People. *Firſt*, In preparing ſome in proper Studies and Exerciſes, deſign'd for the Work of the Miniſtry. *Secondly*, In Viſiting the remote Parts in the *North* to preach to them the Goſpel. And ſurely now more than ever, that the whole Time in order to *Degrees in Arts*, is given up to Humanity, Sophiſtical Wranglings, and Philoſophical Speculations, and ſo little Conſecrated to Theological Studies, to the Reading of the Scriptures, eſpecially in the Originals, and to the going through a

whole

whole Course of Divinity, *Scholastical*, *Symbolical*, and *Didactical*, and that both *Catechetical*, and *Concionatory*; as also *Polemical* and *Casuistical*: Since, I say, these are Studies so much slighted of late, and ought somewhere to be gone through, previous to the Susception of Holy Orders; and more especially to the taking upon one a Cure of Souls; nothing surely could be better done to the Service of God's Church, than by his preparing for the Work of the Ministry so many as he did, in order to enter upon it. But in that, I grant, he is no Precedent nor Example to the Ministers themselves sent into our Plantations to preach the Gospel, however he may be to others having any Hand in sending them. But in the second Instance, the Excursions he made Yearly to those two *Dales*, or *Vales of Ignorance and Shadows of Death*, to enlighten them with the bright Beams of the Gospel, is an Example infinitely worthy your own Imitation, not only by going often among the *Negroes* to instruct them yourselves, but by *Visiting the Indian Nations* Bordering upon you, to the same Purposes. And whatever Notices you shall give us, whereby we may be Assistant to you therein, they shall be Thankfully receiv'd, both by my *Associates*, and myself, who am, Reverend Sirs,

your most Affectionate Brother,
and Fellow-Labourer,

T. B.

A

MEMORIAL

Relating to the Conversion, as well of the American Indians, *as of the* African Negroes.

To the Reverend Mr. Henderson, *and Mr.* Wilkinson, *Commissaries, and the Rest of the Reverend Clergy of* Maryland.

Reverend Brethren,

THOUGH the Primary Design of Mr. *D'Alone*'s Bequest is towards providing the Means for Instructing the *Negroes*, and bringing into the Pale of the Church of Christ, as many as Possible of those Numerous Heathen, who being Slaves

to Christians, are intermix'd among them; so as to give such as are Zealous to promote the Kingdom of God, and to destroy that of Satan, very happy Opportunities, and very great Advantages of bringing Glory to God, and doing Honour to our Church and Nation, and the Function of the *English* Clergy, bestowing their Pains in so Necessary and Laudable a Service; yet Secondarily, it would, no Doubt, very well Answer the very same Design to endeavour the like Instruction and Conversion of the *American Indians*, Bordering upon our British Colonies in *America*. Nor ought whatever Assistances, should there be such in our Power, be wanting, if proper Measures could be taken, and with any probability of Success, to enlarge the Pale of God's Church, diffusing the Light of the Gospel among those Tribes, or Clans of Indians, or Nations (as some call them, and as they love to be so esteem'd, though, God knows, some of them are liker Gangs of *Stroling Gypsies*) who lie nearest the *British* Settlements. And if such among you, whose Cures are in the Outparts of *Maryland*, nearest the Indians, can suggest to us any likely Methods, whereby they may be wrought upon to embrace the Christian Doctrine and Discipline, and laying aside their Barbarous and Savage way of Life, to betake themselves to such as is Consistent with that which alone can intitle them to the Honour of being Christians, we shall

reckon

reckon ourſelves extremely oblig'd to you for the Information, and very Happy, if Providence ſhall vouchſafe to enable us, in any Meaſure, to be Inſtrumental, together with you, by affording you any Encouragement, towards Carrying on ſo Bleſſed an Undertaking. But that you may better apprehend what we mean, when we deſire your Information, and Promiſe our Aſſiſtance, I am, together with my ASSOCIATES,

Firſt, *To ſend you a Copy of Inſtructions, drawn up for one lately ſent Hence to inſtruct a Heathen Nation, on the South of* Africa, *who as to Religion, and their Way of Living, ſeem'd to us to be exactly like your* American Indians.

Secondly, *We ſhall deſire your Sentiments upon it, Whether the like Method may be proper to be taken, with reference to the Indians Bordering upon the* Engliſh *Provinces in* America; *or whether another Undertaking now on Foot, is more Practicable, or may be likely to ſucceed.*

Thirdly, *If neither is Practicable, it is deſired you would Suggeſt in what other Way there may be a likelihood of Reducing thoſe Barbarians to a Civil Life, and to Embrace our moſt Holy Faith.* It being a Matter of no ſmall Conſequence, at this Juncture, to be rightly inform'd, in Order to have that Important Affair ſet upon a right Foot. But,

First, Before I present to you the Copy of Instructions, I must briefly acquaint you *Who*, and what Sort of People the *Africans* propos'd to be Converted to Christianity, were represented to us here to be; and on what Occasion the following Instructions were given to the Instructor.

Now as to this, please to take a Brief Narrative thereof, as follows. About five Years since, there were brought over here two *African* Princes, as they were, whether more Foolishly or Designedly call'd, is hard to guess. They came from a Place call'd DELAGOA, a Country beyond the *Cape*, over-against the West End of MADAGASCAR, and their Brother was said to be Prince of the Country. Their Story, in short, is this, One Captain *White*, since Deceas'd, happening to touch at that Country, and finding these Youths to have something of a Genius and Curiosity, induc'd them, as was given out, by the Promise of bringing them Back, to come with him to see *England*; but most Basely Sold them, with his Slaves, at his Arrival at *Jamaica*. One Mr. *Bowles*, a Lawyer there, observing such a Discontent in them as betoken'd some great Disapointment, and having got some Information of their Case from the Ship's Crew, Bought them of their New Master, most Charitably designing, to bring them himself to *England*; but it pleas'd God that he, and a great many more, being Caught in

a Hurricane, were Shipwreck'd and Drown'd, and these two Youths, with a few more, were drove upon CUBA, and were hardly Sav'd: And from thence, one Colonel TOOGOOD brought them Hither, and Represented both Them, and their Case so effectually, that the *African* Company, after some Time, took them under their Protection, hoping, by using them well, and sending them back, to gain the Favour of their Brother to make a Settlement at DELAGOA; But the *East-India* Company having a Charter, Exclusive of all others, beyond the *Cape*, it was above a Year before that Affair could be adjusted between the two Companies. But at last, they were Committed by the *African* Company, to one Captain *Sherraw*, a Master of a Ship in their Service; and he being a Parishioner of mine, and the *Africans* being brought into my Parish, I thought it my Duty to take Care of their Instruction in the Christian Religion; and to Perfect them in Reading (for they had been Taught something of that before) I employ'd the School-Master of our Charity-School to attend them Daily. They made a pretty good Progress both in Reading and Writing, and moreover acquir'd pretty well to understand their Catechism, and were Taught to Pray. After this, Proposing it to some Gentlemen, to Provide them an Instructor to go with them, to Perfect them in the foregoing Particulars, they very wor-

thily did it; and both them and their Instructor, by the Munificence of a Noble Lord, were well equipp'd, and sent away for *Delagoa*; and these two *Africans* having become my Parishioners, as aforesaid, and thereby, as it were, become Part of my Flock, I thought it my Duty, in a more particular Manner to accompany them, though not Personally, yet with the best Instructions to their *Catechist* and *School Master* I could draw up, pursuant to the Design; which Instructions were as follow:

I. In Order to prepare the Nation of DELAGOA to receive Religious Instruction, and to retain the same, endeavour to perswade them with all the Dexterity, and with the utmost Air of Goodness Possible, to be Willing and Desirous to leave off their Savage way of living in Woods, and in Hunting Wild Beasts, and in Fighting with, and Destroying one another; and to betake themselves to a Human and Sociable way of Living, by dividing the whole Territory of Land belonging to their Nation, to each Family a Share, proportionable in Extent to the Largeness of each Family.

II. Perswade them to *Build Houses*, each Family one, upon that Share of Land allotted to them, and to *Plough* and *Sow* the Land with what Seeds are Proper; such as is fit for Tillage

lage with *Corn*, or *Rice*, or *Pulse*; in the other Sort of Land to Plant *Orchards* and *Vinyards*; and, in Time, to make *Gardens* adjoining to their Houses for *Herbs*, *Roots*, and *Sallads*.

III. Perswade the *Men*, as most fit for Business Abroad, to cultivate their Land; and their *Women* to employ their Time at Home in making *Bread*, *Butter* and *Cheese*, and in preparing wholsome Food for the whole Family, *Brewing* the Liquors of all Sorts, *Boiling* or *Roasting* their Meat, in *Spinning of Linnen or Woollen* for Cloathing, also in *Weaving*, and then in making their Garments.

IV. Tell, and Convince them as far as Possible, how infinitely more Comfortable and Happily they will Live, every one, when well fed and clothed, in Houses of their own, than Wild in the Woods, exposed naked to the Cold in wet Seasons, and to the Scorching of the Sun in the Heats of Summer: And lastly, tell them, That to make themselves a more Happy People than hitherto they have been, the Good God has sent the *English* among them.

V. It is earnestly insisted upon, as a Principal Part of your Instructions, that you must earnestly endeavour to bring them off from a Wandring and an Idle Life, to a Settled

and Induſtrious way of Living; it being Impoſſible to conceive how any Religious Impreſſions and Inſtructions ſhould be given them to any Purpoſe, or remain upon them in their wandring State. Nor was it ever known in Fact, that Chriſtianity did thrive among a Rude and Barbarous People, continuing in an unſettled and ſavage Way of living, as in the Nature of the Thing, it is impoſſible it ſhould. And it is very Remarkable, that as our Bleſſed Maſter came into the World when it had become moſt *Civiliz'd*, and where it was ſo, in few Ages Chriſtianity overſpread the Civiliz'd Part of it; ſo upon the Inundation of Wild and Barbarous Naons into the *Roman* Empire, True Chriſtianity did ſenſibly Decline; and Satan, by his Deputy or Vice-Gerent *Antichriſt*, regained his Dominion over the greateſt Part of Chriſtendom, both in the *Eaſtern* and *Weſtern* Parts of the Empire.

VI. As you are to look upon yourſelf, firſt, as not only ſent an Inſtructor in the Quality of *Catechiſt*, or *Preacher*, to the two *African* Princes, both whilſt on Shipboard, and in the Country, but to be alſo *School-Maſter* and *Catechiſt* to the whole People of the Country, when arrived at DELAGOA; ſo be ſure you look upon the Latter as one main Part of the Buſineſs which you are ſent upon, with reſpect to as many of the Inhabitants, and their Children,

Children, as by the Authority and Perſwaſion of theſe two Princes can be induc'd to come to your School, to learn both to *Read*, and to be inſtructed in the *Principles of the Chriſtian Religion*, and that in the ſame Manner and Method you ſhall Inſtruct theſe Princes. And as to the Religious Part of Inſtruction, the Method I would have you proceed in, take as follow:

Firſt, Since *He that cometh to God muſt believe that he is, and that he is a Rewarder of thoſe who diligently ſeek him*, Heb. 11. 6. That is, ſince both the Belief of God's Exiſtence, or *That he is*, and the Knowledge of his Nature and Attributes; or *What he is*, are the Foundation of True Religion; make it your firſt Care to make a deep Impreſſion in their Minds of this great Article, in both its Branches; proving to them that there is a God: 1. By his having made the Heavens and Earth, and every Part of the Creation. As alſo by the excellent Order and Contrivance of both the Heavens and Earth, and of every Part of the Creation, being in its Make and Contrivance ſo admirably Wiſe as does demonſtrate them to be the Effects of ſome Cauſe of Infinite Wiſdom, Power and Goodneſs. 2. Prove it likewiſe from the Miracles which have been wrought in the World in ſeveral Ages, being the Effects of ſome Being that is *Omnipotent*. 3. Prove it from the Dictates of every Man's *Conſcience* which Accuſes him, and threatens him with the Anger of God when he commits

mits any Crime, though in the greateſt Secrecy, and which ſpeaks Peace to their Minds whenever they do Good. 4. And further prove this Fundamental Point of Doctrine to them, from the univerſal Conſent and Acknowledgment of Mankind, there having been no Nation found yet in the World, except perhaps ſome few, who having abandon'd firſt their Reaſon, have ſunk into mere Brutality, but who have ſome Notions of a Supreme Being. And if you ſhall find the People of *Delagoa* to be of the Number of thoſe who have no Notion of a God, as to be ſure you will find them Live the Life of Brutes, wandring and ſeeking their Prey in the Woods, like Beaſts of Prey; labour to make them Senſible, that though in Shape they ſeem like other Men, they will, while they continue thus Ignorant and Savage, deſerve no more to be eſteem'd Rational Creatures than Apes and Monkeys are. But when they ſhall become Believers in God, then, and not till then, they will be reckon'd by all knowing Perſons to be *Men*, and *Reaſonable Creatures.*

But you muſt not think it Sufficient to Convince them *That he is*, but you muſt give them the trueſt Notions Poſſible of *What he is*; or of the Nature, Attributes and Perfections of the True God; Namely, that he is a *Self-Exiſtent Being, of Infinite and Incomprehenſible Perfections, or of Perfections far ſurpaſſing our Imagi-*

Imagination to conceive, being a Spirit Immense and Omnipresent, Omnipotent, Eternal, without Beginning or Ending, Independent and Allsufficient, and Immutable. That he is a Being most Excellent, or rather Transcendent in Knowledge, Wisdom, Goodness, Justice, Truth and Holiness; and, as the Result of all his Perfections, that he is an Infinitely Happy and Glorious Majesty: And this Idea of the Divine Being you must endeavour to impress upon their Minds, in the plainest Words you can Possibly convey such Sentiments in their Minds concerning him.

There is indeed nothing of greater Consequence to beget True Religion in the Hearts of Men, than just Apprehensions of God, not only *That he is*, or that there is such a Being Existing, but *What he is*, or that he is of those Infinite Perfections above-mentioned. And to beget such Notions of God, both in your own and their Minds, I shall recommend to the Perusal of both of you, the First Part of *Kettlewel's Practical Believer*, which Treats largely of the Divine Attributes. But, as a shorter Account of the same may be more Useful to them; so I shall withal recommend to your Perusal, my Thirty first *Lecture on the Church-Catechism*, wherein I have endeavoured to give a Short, but I hope a Clear Account of the Nature and Attributes of God. And this, I think, you cannot Read too often to them, they, of all others, wanting the *Knowledge of*

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the True God; and let this be the first Principle imbib'd by them. But

Secondly, Since it is *Life Eternal*, or the Way to Life Eternal, not only to *Know God*, but *Jesus Christ whom he hath sent*: Next to the Knowledge of the Being and Attributes of God, you must make them fully acquainted with the Nature and Offices of Christ, and the End and Design of his Coming into the World. That *it was to destroy the Works of the Devil.*

And to Instruct them in the Nature and Offices of Christ, you must, in the first Place, Read to them, and make them Read often to you, the four Gospels, giving the History of the Life of Christ. And afterwards, to give them a more explicit Knowledge of that Saving Doctrine, do you and they Read Mr. *Kettlewel* on the Article of *Jesus Christ, the only Begotten Son of God*, his Coming into the World to Destroy the Works of the Devil: Be sure you take no small Pains to impress this deeply into their Minds, giving them to understand *Who*, and *What* the Devil is; That he was a Rebel Spirit against God in Heaven, and being Banish'd those Regions of Happiness; out of Enmity to God, and out of Envy and Hatred to us Men, like a Roaring Lion, he walketh about the Earth, seeking whom he may Destroy, or render as Miserable as himself, both in this World, and in the World to come: And that to his Malice and Envy it is owing, that

that so many Heathen Nations, and all *Africa*, in a Manner, remain to this Day in Darkness, and in the Shadow of Death, as being Ignorant of the True God, and for the most Part, Worshippers of Devils, or, which is much the same, of Idols, instead of their Worshipping and Serving the True God. And that to him it is owing Principally, all that Sin which is in the World.

Thirdly, And, as Sin in General, you may tell them, is the *Work of the Devil*, more especially *Idolatry*, *Witchcraft*, *Sorcery*, *Murder* and *Lying*; so upon the whole, see that you fully and distinctly inform these *Africans*, *That the great Design of Christ's Coming into the Flesh, was to destroy These Works of the Devil*, that is, the Dominion of Satan over wicked Men; as also of Sin, by which the Devil is serv'd, and Almighty God affronted by his own Creatures. Nor can you be too Large on this Head of Instruction, especially in a Country where the Devil Reigns almost Universally, and in some Places there, even Visibly and Openly without Controul. And it is the Glory of our Catechism, that it begins its Instruction with acquainting the Disciples of Christ concerning the *Devil*, *and his Works*, and makes it our first Article in our Covenant with God, that we *Renounce the Devil, and all his Works*. Well then, be sure on your Part, that next to the *Knowledge of God, and of Jesus Christ whom he hath sent*, you fully inform them of their Adversary

verſary the Devil, and how they ought to withdraw themſelves from his Service, and be, through their whole Lives, upon their Guard againſt him, and to ceaſe from his Works. And to enable yourſelf to impart This Neceſſary and Important Doctrine, ſo fully adapted to their Caſe, which is the Third Article of Inſtruction, I ſhall take Leave to recommend to you, to Read to them very often the 9th, 10th, 11th, 12th and 13th Lectures on the *Preliminary Queſtions and Anſwers of the Church-Catechiſm.*

Fourthly, And now it will here follow very Naturally, that you proceed to inſtruct your Diſciples and Scholars in the Nature, Terms and Conditions both on God's Part, and on Theirs, of the *Covenant of Grace*; of that Covenant which theſe *African* Princes have made with God in their Baptiſm, and which, by Chriſt's Mediation with God the Father, was obtained for them, as an Act of Pardon after a Rebellion.

Inform them likewiſe by what *Aſſiſtance*, namely, that by the Grace of God's Holy Spirit, they ſhall be enabled to perform it; and be ſure you preſs hard upon them their Obligation to continue Faithful in their Covenant with God all the Days of their Life; and Inſtruct them ſo fully and diſtinctly on this Sum of the whole Chriſtian Religion, 'till they ſhall become ſenſible of the unſpeakable Mercy of God, through Chriſt, to them, in vouchſafing

ſafing to take them into Covenant with him; and that by entring, by the Ceremony of Baptiſm, into Covenant with God, they have been Liſted in his Service, to *Fight againſt the Devil, the World and the Fleſh.*

And for their full Information in the whole Doctrine of their Covenant, and of the *Nature, Terms and Conditions of the ſame, By whoſe Mediation it was obtain'd for them, by what Aſſiſtance they ſhall be enabled to perform it, and their Obligations thereunto,* I ſhall recommend it to you to read over and over to them, whilſt on Shipboard, as alſo on Shoar, eſpecially on the Lord's Day, which may ſerve as Sermons, The Catechetical Lectures on the Preliminary Queſtions and Anſwers of the Church Catechiſm. But for their daily Reading, in order to apprize them with Right Notions of their Covenant, let it be that Short Abſtract of the foregoing Book, which they have had already put into their Hands for that Purpoſe; and that ſmall Piece being form'd in way of Queſtion and Anſwer, let them Read it over and over alternately, one Reading the Queſtion, the other the Anſwer, by which Means they will, with the ſame Labour, be inſtructed both to underſtand pretty clearly the Sum and Subſtance of Chriſtian Doctrine, and to Read any *Engliſh* Book tolerably well.

Fifthly, After they have been well appriz'd of the Doctrine of that Covenant which they have enter'd into in their Baptiſm, 'twill be

Time

Time then, to let them into a fuller Knowledge of the whole Body of Christian Doctrine concerning what is Necessary to be *Known*, *Believ'd* and *Practis'd* in order to Salvation. And this you cannot better inform them of, than by putting them to Read over and over some Exposition on the Church-Catechism; and of all that have been yet found by way of Question and Answer on that Subject, the Arch bishop's *Exposition* is undoubtedly the best for the Purpose that can be pitch'd upon; for which Reason you are provided with it. And let them Read this Alternately, that is, let one of them Read the Question the other the Answer, you looking on and Correcting them, or putting them right when they shall Read amiss; and let them Read this whole Exposition over and over, till they can Read distinctly, and understand it clearly, turning often to the Texts of Scripture referr'd to as Proofs in the Margent.

Sixthly, Next after this General Instruction in the whole Body of Christianity, as contain'd in the Doctrine of the Covenants, and the next in the whole Catechism, I would have you proceed in the Instruction of these *Africans*, according to the Excellent Method of our Church Catechism, wherein the Disciples of Christ are instructed, first in General, in the great Matters of Religion necessary to Salvation; and then more Particularly in the principal Articles both *Doctrinal* and *Moral*;

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as namely, the *Articles of the Christian Faith*, and the *Duties of the Christian Life*, together with the *Means* instituted by God, in order to enable them to discharge their Covenant Engagement, *viz. Prayer* and the *Sacraments*; and therefore in the next Place Read, together with them, an Exposition on the Creed, for which Purpose, as the most Plain and Practical of any we have in our Language, you have provided for you *Kettlewel's Practical Believer*.

And This being form'd in way of Dialogue, or by way of Question and Answer, let one of the *African*'s Read the Questions, the other the Answers, as was directed before with reference to the Arch-bishop's Exposition, yourself at the same Time looking on, and causing them to pronounce the Words rightly, and now and then Opening the Matter which you apprehend that in their Reading they do not Understand.

Seventhly, And now being pretty well grounded in the Principles of Religion, as to the Matter of Doctrine and Faith, it will be full Time you should proceed to apprize them of the Tendency of that Doctrine, which is to excite and move us to a due Discharge of all our *Duties to God, our Neighbours and ourselves*. To which Purpose you cannot put them upon Reading, or Read yourself to them, a better Book than first, *The Christian Monitor*, which is an Excellent Perswasive to a Holy Life,

Conformable to the Christian Doctrine. And then, for a distinct Instruction in every Christian *Duty to God, our Neighbour, and Ourselves*, there is no Book to be compar'd with *The Whole Duty of Man*; out of which you would do well to Read a Section every Sunday, especially in the Assembly, which I hope you will, in Time, be able to form at DELAGOA; and in the mean Time, the same may be done on Ship-Board. And now having Read over to them, and that so excellent a Book as *The Whole Duty of Man*, it may be deem'd Superfluous to give you farther Instruction, in order to possess their Minds with deep Sentiments of any of the Duties of Religion relating to God, our Neighbour, and Ourselves; all the Duties of a Christian Life being so fully treated of herein.

But yet there being Three Duties of a most governing Nature, or which have a peculiar Influence on all the rest, and such as no People on Earth want more to have inculcated upon them, in a very peculiar Manner, than the Heathens to whom you are going, I shall here subjoin, with reference to those Three Duties, the following more particular Instructions. And

Among the Precepts of the Gospel, or the *Duties to God, Their Neighbour, and Themselves*, take Care, in a more especial Manner, to inculcate these Three, of great Influence on other.

First,

First, With respect to God; See that besides their daily Prayers offer'd up to the True God every Morning and Evening each Day of the Week, they set apart the *first Day thereof*, which is our *Christian Sabbath*, wholly to his Service; that is, to come constantly thereon to the Assembly, which you must endeavour to form, therein to pray to God jointly, for the Pardon of their Sins, and for the Grace of his Holy Spirit to assist them in the Performance of all their Duties, and in the Discharge of all their Covenant Engagements to him. Instruct them thereon to Praise and Glorify his Holy Name for all his Mercies, for his *Creation* of them and all the World, and his *Redemption* of them through Christ, from the Dominion of Sin and Satan in this World, and from *Damnation* and Eternal Punishment in the next: And also to Praise and Glorify God as the Giver of all good Things that are Comfortable and Useful in this World. And let their Assembling on the Lord's Day be, not only to *Worship* God in Prayers and Praises, but to *Hear* the Scriptures Read, and also to hear Expositions of the Catechism, and other good Sermons and Discourses which you shall Read to them, and that on the Lord's Day in a most especial and solemn Manner.

Secondly, As a principal and governing Duty to their *Neighbour*, that is all Mankind, Inspire them with Love to all Men, to Strangers as well as their Countrymen; and out of

Principle of Love, to abhor all Cruelty and Murder, as Crimes most Hateful to God, Injurious to Man, and which will render them Children not of God, but of the Devil, *Who is a Murderer from the Beginning:* And on the Contrary, Teach them how to do all kind Offices to all Men, even Strangers, and tho' they be their Enemies; whose Friendship they must endeavour to gain by Love, and Acts of Humanity and Kindness done to them.

Thirdly, As a principal Duty to Themselves, it will be very requisite, that with the utmost Application you should possess their Minds with the Spirit of *Chastity*, and a just Abhorrence of the Sins of *Uncleanness*, as Sins not only most Opposite to the Spirit of God, and which will drive away his Holy Spirit from them; but as most Destructive of Seriousness, and naturally tending to avert Persons Attention and Consideration from every Thing of Moment to Happiness, both Temporal and Spiritual. And to curb unlawful Lusts, perswade them to *Marry*, each of them the most Sober Woman they can find in their Country, contenting themselves each with having only *One Wife*, and by no Means to take to themselves more, as what is utterly prohibited by the Laws of the Gospel.

I take this Last, indeed, to be the hardest Thing in the whole System of Moral Duties, to bring the Heathen to a just Sense of its abominable Nature. But there being nothing more

more Contrary to the Spirit of Christianity, than Sensuality and Uncleanness, insomuch that the Apostle Teacheth us *concerning Fornication and all Uncleanness, that it ought not to be so much as once named among Christians*, Eph. 5. 3. This is therefore what ought, with double Diligence, to be inculcated into the Minds of the Heathen, so as to bring them to be contented, each of them with one Wife, or Husband; and to assist you in this Part of Instruction, I would recommend to you that Small, but Excellent Piece of Christian Purity, with which I was glad to find you so delighted.

Thus I have gone through that whole System of Christian Instruction, such as I humbly conceive most proper to be instill'd into the Minds of all the Disciples of Christ; and of which some of the Parts, Namely, the four first Articles seem to be peculiarly necessary to be the Matter of Instruction to Converts from Heathenism.

And you will observe, I have urg'd the several Heads of Instruction in a certain Order; namely, in such, as I apprehend, it will be of Advantage they should be communicated to them. And the observing a due Order and Method in Instruction, is what I take to be of no small Consequence to the attainment of a clear Apprehension of Things in all Sorts of Knowledge, and in Divine Knowledge, perhaps, more than any.

Upon the whole, I conſider you not only as an Inſtructor to thoſe two *Africans*, but ſent to be a *School-Maſter*, and withal a *Catechiſt* to the Nation to whom you are going. Let it therefore be your earneſt Endeavour, out of Zeal to the Glory of the True God, and to the Salvation of Souls, to put up a School in the Country, and to get as many of the Natives as poſſibly you can, to come to you to learn to Read, and to be inſtructed as above, in the Chriſtian Faith. And Happy it will be for you to have been Born into the World, ſhould you lay the Foundation of ſo bleſſed a Work, which being thus laid, Miniſters, or Men in Holy Orders, may be afterwards ſent to carry on to a greater Perfection, a Work ſo happily begun by you.

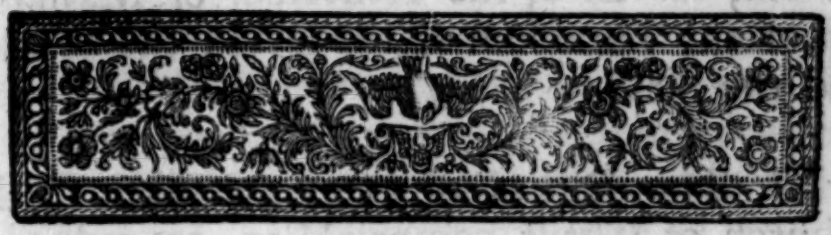
And that God in Mercy to that benighted Part of the World, may render you a Succeſsful Inſtrument in laying ſuch a good Foundation, will be the earneſt Prayers of thoſe that ſend you, and Particularly of,

Sir,

Your Affectionate Brother,

and Fellow-Labourer,

T. B.



A

Postscript Instruction.

THE whole Summary of Christian Doctrine, as drawn from the Holy Scriptures, and compriz'd in our *Church Catechism*, consists, you may observe, of Six Principal Parts.

I. The *Renunciation of the Devil, the World and the Flesh*, as being the Three great Enemies to God, and the Souls of Men, by withdrawing them from God to their own Destruction.

II. The *Belief of all the Articles of our Christian Faith*, as what we and all Members of the Church of Christ, enlighten'd by the Gospel, and Baptiz'd, or Entred and Listed into his Church by Baptism, are to believe concerning *God Almighty, Maker of Heaven and*

Earth; *and concerning Jesus Christ his only begotten Son, our Lord*, the Redeemer of Mankind out of the Thraldom of the Devil, the World, and the Flesh.

III. The Duties of every Member of the Church of Christ compriz'd in, or reducible to the Ten Commandments.

IV. The Doctrine of Prayer to God, with respect to all our Wants, both Spiritual and Temporal, so far as may tend to his Glory, and our own Happiness; the Substance of which Petitions is compriz'd in the Lord's Prayer.

V. The Doctrine of the Sacraments of our Lord's own Appointment, as the Rites whereby he would have all the Members of his Church first entred into Covenant with him, and ever afterwards, to their Lives End, continue to Ratify and Confirm the same with him.

VI. The Doctrine of Repentance after Breach of Covenant, or falling into Sin.

Now as to all the preceeding Articles of Instruction which relate more immediately to Religion, your Piety is not so much question'd, but that you will pursue them, as pertaining to the *Mission* you are employ'd in.

But

But of the Six Introductory Articles, the five first, relating to the reducing those Rude People to the Civil Life; and the Sixth, pressing upon you the discharging the Part of a *School-Master* among them (in the Exercise of which you must Learn Their Language, and Teach Them Ours) it is thought requisite, in order to create in you some Attention to each of these two Branches, which otherwise might be slighted, to subjoin some Reasons and Authorities for your having no small Regard to both these Branches of Instruction. And

First, To that of preparing their Way to their Reception of Saving Knowledge, in order to their further Happiness, your Endeavours to Rescue them from a *Savage* to a *Civil* and Human Life; though this may seem to merit but little Regard, as you are a *Missionary* sent to sow the Seeds of Religion among them, yet from the following Account, taken out of the *Royal Commentaries of Peru*, the Inhabitants of which, in former Days, seem to be exactly alike in their Manners, to the People in those Parts of *Africa*, where you are going, you may perceive, that your being Instrumental in this, is really a Matter of no small Consequence to your principal Design; and the Account is as follows:

The *Indians* of *Peru*, in their first Times, were, at best, but as Tam'd Beasts; and this to such a Degree, as to read their Story is enough to shock Human Nature. " They had

" liv'd,

" liv'd, as may be ſeen, Book 1. Chap. 4, 5.
" in Hutts, more like Pens, or Sheep-folds,
" than Human Habitations; ſome alſo in
" Caves; and others in Hollow Trees; and
" of theſe Wild People, ſome remain at this
" Day about the *Cape of Paſſaw*, who, of all
" others, are the moſt Difficult to be brought
" over to the Chriſtian Religion.

Chap. 5. " The firſt of their *Inca's*, or
" Kings, who reduc'd them to a Civil Life,
" was *Manco Capac*, and he did it by Teach-
" ing them to *Plough* and Cultivate the Land,
" and all other Matters tending to the more
" Commodious Well-being of Human Life.
" But above all, he recommended to them, a
" Reſpect which they ought to bear towards
" the Bodies of their Wives and Daughters;
" for in that regard they were moſt Blame-
" able and Barbarous. And in order hereun-
" to, he made Adultery, Murder and Rob-
" bery, Mortal Crimes, and Puniſhable with
" Death; and ordered, that no Man ſhould
" have more than one Wife at a Time; and
" that from Twenty Years, and upwards only,
" they might Marry, becauſe that before that
" Time their Prudence was not ripe enough
" to manage their Affairs, nor govern their
" Families. He employ'd others, to gather
" the more gentle Sort of Cattle into Flocks,
" which ran Diſpers'd and Wild through the
" Fields; cauſing them to make Garments of
" their Wool, according to the Art the Queen

" *Mama*

" *Mama Oello Huaco* had Taught them for
" Spinning and Weaving. He ſhew'd them
" alſo how to make thoſe Sort of Shoes they
" now wear, and which they call *Uſula*. And
" that they might not Live without Religion,
" he preſcrib'd the Rights and Ceremonies of
" their Idolatry. He appointed out the Place
" and Deſign where, and how to erect a Tem-
" ple to the God they Worſhipp'd."

This is the Account extracted from that Hiſtorian; and it is no ſmall Satisfaction to the Dwrawer up of theſe Inſtructions, to find his own Sentiments ſo exactly agreeing in a Parallel Caſe with thoſe of the Hiſtorian, namely with this, *That no Religion whatſoever, at leaſt bordering upon Truth in any Degree, can be planted in any Soil not cultivated with Humanity*; as alſo, that to Human Life it is neceſſary to reduce a People from the Beſtial Uſe of Women, that is, from a *Community* of Women, to *Single Marriage*; and then

Secondly, As to the Neceſſity of ſetting up a School among them, for them to learn your Language, as well as you to learn theirs; and this in order to imbue them with the *Knowledge of the True God, and of Jeſus Chriſt whom he has ſent*, and of his Religion; ſince the Gift of Languages is ceas'd, it is inconceivable how otherwiſe you and they can come ſo mutually to underſtand one another as to communicate the Sentiments of either one to another. And yet, as to the Neceſſity of Underſtand-

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ing each Party one anothers Language, were not the Thing itſelf evident to common Reaſon, the Apoſtles Words, 1 *Cor.* 14. 9, 10, 11. might be diciſive: *Except ye utter with the Tongue Words eaſy to be underſtood, how ſhall it be known what is ſpoken, for ye ſhall ſpeak into the Air? There are, it may be, ſo many Kinds of Voices in the World, and none of them without Signification, therefore, if I know not the Meaning of the Voice, I ſhall be unto him that ſpeaketh a Barbarian, and he that ſpeaketh a Barbarian to me.*

And ſurely, as to the Uſe of a School among them to this Purpoſe, did not this alſo appear equally Self-evident, as the likelieſt, if not the only Means, the Practice of the Jeſuits may Convince you, who alſo Pave their Way in all their Converſions, in *Eaſt* or *Weſt*, by putting up Schools where-ever they go. And this was the Way, as alſo by a farther and more Chriſtian Improvement, that is, Tranſlating the Scriptures, and other Books, into the Heathen Language, and by putting up Schools among the Indians bordering on *New-England*, to Teach them our Language, by which good Mr. *Elliot* made no inconſiderable Progreſs in Civilizing and Inſtructing thoſe Savage People, and indeed is what makes the ſhining Part in that excellent Man's Life.

Thus you have a Brief Narrative of what Methods were lately taken in the Inſtruction

in

in the Principles of Chriſtianity, of Two principal Youths of a Nation of *Africans*, who, as to Religion and way of Living, ſeem'd to us to be exactly like that of the *American Indians*, and by the Civilizing and Inſtruction of theſe two Youths, to introduce, as 'twas hop'd, the *Knowledge of the True God, and of Jeſus Chriſt whom he has ſent*, the only Way to *Life Eternal*; as alſo Humanity and Civility of Manners among the whole Nation of the DELAGOANS. But alaſs! the Succeſs anſwered not in the leaſt our Expectation. A ſhort Account of which muſt alſo be given you, before I proceed to deſire your Sentiments with reference to the *American Heathen* bordering on you.

In ſhort then, I am to acquaint you, that notwithſtanding ſuch a Progreſs here, as was before declar'd, in bringing up theſe *African* Youths to Read, and in informing them in the Principles of Chriſtianity, and the farther Proviſion made towards the Perfecting the good Work, by ſending a Well-qualify'd and Sober Perſon an Inſtructor; they being put on Ship-board, and going off, as we thought, very well pleas'd, one of theſe Wretches hang'd himſelf in an Orchard in the *Weſt* of *England*, where the Ship put in; for what Reaſon we could never certainly Learn, it being variouſly reported, ſome thinking it might be from a Quarrel he had that Night with his Brother, whom he had endeavoured to

Stabb;

Stabb; others from a Phrenzy, with which it was ſuppos'd he was ſomething affected. However, the other Brother, who appear'd to us to be a good Natur'd Fellow, with his Tutor, proceeded on their Voyage, and being arrived at *Delagoa*, Mr. *Penwell* his Inſtructor went with him to his Mother's Hutt, where the Raſcal having entred, ſhut himſelf up, the poor Tutor ſtanding at the Door ſix Hours before he would come forth to him; and when at length he came out, with great Reluctancy, he gave him ſuch Frowns, and look'd ſo Surly upon him, that the Man thought it concern'd him ſpeedily to return on Ship-board, if he would ſave his Life; nor could he afterwards find the leaſt Encouragement to go again on Shore, or the leaſt Hopes of doing good among them. The ungrateful Brute, who had been treated, from his firſt Arrival here to his Return, as it befitted a Perſon of Quality and Diſtinction (and all to ſoften him the better to receive the Impreſſions of Humanity and Religion) appearing, ſo ſoon as got among his Fraternity, to be as Savage as the worſt among them. With this Account, Mr. *Penwell* and the Maſter of the Ship return'd Home; and this was all the Fruit we reap'd, after great Expence, and the moſt prudent Meaſures we here could Deviſe, in order to accompliſh the good Work; I ſay, the moſt prudent Meaſures that we, to whom they were not made known long before they

were

were ſent away, could take with reſpect to them. For I muſt, before I proceed to our Second and Main Enquiry, acquaint you, that theſe two Youths being brought over, and declar'd to be Brothers to the Prince of *Delagoa*, thoſe who took the firſt Notice of them, not imagining, I preſume, what Sort of Princes theſe Barbarians, whether *African* or *American*, uſually are (even many Degrees Lower, and more Contemptible, than thoſe among us whom we call King of the *Gypſies*.) They muſt needs, forſooth, have ſomething of a Princely Education given them; and accordingly they were boarded out at great Expence, were well Cloath'd and Rigg'd, and were ty'd to Swords; nay, to finiſh the Parade, had a Tutor provided to attend them at Home, an Hour or two in a Day, to Teach them to Read, Write, and Caſt Accounts; but, as far as I could find, little enough of Religion. And in this Equipage I found them, when they came to the Captain's Houſe in my Pariſh, and it was not without Indignation, that I perceiv'd ſo much Coſt beſtow'd, ſhall I ſay, to very little Purpoſe? Nay, I'll venture to affirm, to very bad Purpoſe: For, beſides that, I found they had attain'd to little or nothing of Reading, nor ſcarce any Notion of God, or Religion (for which Reaſon, I ſoon got them rid of their Idle Tutor, and committed them to the Inſtruction of an Honeſt and Induſtrious Man, the Maſter of

our

our Charity-School.) I underſtood, they look'd upon themſelves as affronted, if their Meat was not of the beſt Kind, and well Dreſt; and muſt be ſaluted, forſooth, by the Title of their Highneſſes; all which I utterly diſcountenanc'd, treating them indeed Civilly, whenever I went to them to inſtruct them myſelf, but not with unſuitable Reſpects, as ſome I found did, for which I blam'd them, as what I apprehended would utterly ſpoil them.

In ſhort, it was my Opinion then, and is ſtill, that the whole Conduct before was wrong. Inſtead of a Gentleman and Scholar-like Education in the City, as was endeavoured to be given to theſe, or the like Barbarians, they ſhould have been Apprentic'd in the Country to ſome honeſt Carpenter, or like Artificer, who was withal a Farmer, and by him they ſhould have been Taught to build a Barn, which to their Brother, when return'd, would be a noble Palace; as likewiſe ſomething little better than Hogg-Sties, or Hutts, which would be Comfortable Habitations to their Brother's Subjects, comparatively to what they now Enjoy. The Farmer, as well as Carpenter, ſhould ſhew them how to hold the Plough, to Sow and Thraſh the Corn; alſo to Feed the Cattle, and now and then to Kill a Pig, a Sheep, and a Calf, to Flea them and Dreſs their Skins; and themſelves to make Shoes and Stockings therewith. And the good Wife *Joan* ſhould teach them to Milk the

Cows,

Cows, nay, to make Butter and Cheese, and to Spin Woollen and Linnen. A Shoe-maker also should have Taught them to cut out the Leather, and make Shoes; and a Taylor to cut out and make their Garments; nor with Carpenter or Farmer *John*, nor good Wife *Joan*, should they be suffer'd to Eat or Drink, or Wear any Thing but what their own Hands were put to, and in the Operation of which they had not their Share. And after such a Preparation, and a Catechetical Instruction by the good Minister of the Parish, then it might be Proper, and not 'till then, to send them Home. But alass! the former preposterous Method of Education was pitch'd upon at first, and it was too late to bring them to such as this, they being just upon the Point of being sent away when they came to our Knowledge. But now it is Time, that

Secondly, We should desire your Sentiments, Whether the like Methods are to be taken, with reference to the AMERICAN INDIANS *bordering on the* English *Colonies, as was in order to the Conversion of the* Africans *at* DELAGOA; *or whether another Undertaking now on Foot is more Practicable, or likely to succeed to the Conversion of the* AMERICAN INDIANS.

Now as to the Scheme of Doctrine which was propos'd to the *African Heathen*, I presume there will be no Hesitation with you,

as if not equally requiſite to be inſtill'd into thoſe of *America*; it being not only form'd upon the Plan of our Church Catechiſm, but directly levell'd to the Deſtruction of Satan's Kingdom among them, and againſt the falſe Notions of Religion, wherewith, if with any, their Minds are Poſſeſt. In Order to rectify their Notions concerning the Deity, the Baſis of all Religion, there is no Article in the whole Syſtem of Chriſtian Doctrine, more clearly reducible from Scripture, than that there are two Oppoſite Powers, the one *Self-originated*, Supreme and Rightful; the other a *Created* Subject, and yet Rebellious, Contending with His and Their Maker, for Dominion over Mankind: And that this Contention has commenced even from Man's Creation, is in being at this very Day, and will continue, with great Viciſſitudes of good and bad Succeſs, to the End of the World. It is alſo Clear in the Holy Writ, as the Sun is at Noon-day, that the Whole World was, and is divided, and that as Viſibly, for the moſt Part, under theſe two contending Powers, as the Territories and Subjects of any two *Grand Monarchs* on the Face of the Globe are found at this Day. In the Scripture Language, the *People of God* are ſtyll'd, the *Kingdom of God*, the *Kingdom of Heaven*, the *Kingdom of Meſſiah*; alſo the *Church of God*, the *Church of Chriſt*, and its faithful Members the *Children of God*. And the Kingdom of

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the Oppoſite and Uſurping Power, is ſtyll'd the *Kingdom of Darkneſs*, and the Subjects thereof the *Children of the Devil.* And ſo far towards rendring his an Univerſal Monarchy, has That of Satan prevail'd, that not only at the Time of our Saviour's Coming, the whole World was in a Manner ſubject to the wicked One (whence he is call'd the *Prince of this World)* but even at this Day, according to the Learned *Herebord*'s Diviſion of the World into Thirty Parts, Nineteen thereof are *Idolaters*, Six *Mahometans*, and but Five *Chriſtian.* And if out of this laſt, we deduct that Share which is *Anti-Chriſtian*, and Apoſtatiz'd from Chriſt, Good God! to what narrow Quarters are the True Subjects of Chriſt's Kingdom at this Day reduc'd? But alaſs! ſo we ſee it in Fact. And as we find it expreſsly declar'd, 1 *John* 3. 8. That as there are Two ſuch Kingdoms, and that *He who committeth Sin is of the Devil*, or pertains to his Kingdom; So of our Bleſſed Saviour, that to this Purpoſe it was, that the *Son of God is manifeſted, that he might deſtroy the Works of the Devil.* By Baptiſm we have been inroll'd in Chriſt's Militia, and taken the Military Oath to *Renounce the Devil and all his Works*, to *Fight the good Fight of Faith, if we would lay hold on Eternal Life*; And to apprize us whom we are to Encounter, and of the Strength of this Enemy, and what Difficulties we are likely to meet with in our Chriſtian Warfare, we are fairly

told, that *We wreſtle not againſt Fleſh and Blood*, or only againſt Temporal Enemies, *but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt Spiritual Wickedneſs in High Places*, Eph. 6. 12. And all this I have thought fit to remark, with reference to the Scheme of Doctrine propos'd as before, becauſe ſome perhaps may think that more than needs has been ſaid with reference to that Branch: But on the Contrary, I humbly conceive, too much can ſcarcely be ſaid with reference to it, if it were but with reſpect to the Opinions of the preſent Age, wherein *Sadduciſm*, the neareſt a-kin to *Atheiſm*, has ſo far prevail'd, that Multitudes ſeem now to believe, there is neither *Angel* or *Spirit*, Good or Bad. And our Polite Gentlemen, as they would be thought, and the more Polite they take themſelves to be, for that very Reaſon, are indeed become mere *Quakers*, not believing there is any ſuch Being as the Devil, but ſomething Metaphorical like him, not being able to avoid believing, at leaſt ſo much, finding enough of him in their own Hearts, to perſwade both themſelves and others, there is a *Devil within*, whatever there is *without* them. And as our Modern Sceptiſm, with reference to this Article of the Being and Agency of Satan, is at this Day very prevailing; I could wiſh leſs Occaſion had been given to the Growth thereof, by the too much Silence we find, of late

Years,

Years, in Preaching upon this Argument, as if aſham'd to be thought not *Virtuoſo*'s enough to ſolve Appearances, however *Preternatural*, by Powers merely *Mechanical*.

But to return to our Heathen Infidels; It is ſufficiently apparent, that to acquaint them with the Nature of Satan, and his Kingdom, and that the *Renouncing of him, and all his Works*, is an Eſſential, and next to the Exiſtence, Attributes and Perfections of the True God, and next to the Nature and Offices of *Jeſus Chriſt whom he hath ſent*, the moſt neceſſary Point in the whole Syſtem of Chriſtian Doctrine, they ſhould be throughly inform'd of; It is, I ſay, hence ſufficiently apparent, what Place this Branch of Chriſtian Inſtitution is to have in the Inſtruction of the Heathen, that we find it the firſt Article in the *Baptiſmal Creeds*, upon Record in the Primitive Ages, propos'd to the Heathen; that it is the moſt conſiderable Branch commented upon in St. *Cyril*'s Catechiſm; as alſo, which ſhould have great weight with us, that the very ſame *Renunciation of the Devil and all his Works*, is the very firſt Article of Catechetical Inſtitution in our *Church-Catechiſm*. And laſtly, it ſeems to me too Material to our Purpoſe not to obſerve here, that the Notions which the Heathen Nations univerſally, *Aſian*, *African*, and *American* have, are of ſuch a Nature, that the Beginning with This, and the putting them Right in This, will per-

haps, beſt prepare them to receive the whole remaining Syſtem of Chriſtian Doctrine in all its Branches.

The Heathens of the *Eaſt*, from the earlieſt Accounts we have of their Notions, we find to have entertain'd an Opinion of *Two firſt Principles*, one *Good*, the Author of whatever is Good, and the other *Bad*, the Origin of all Evil. And their grand Error lay only in this, that they eſteem'd both theſe Principles *Eternally Exiſting*, *Self-originated*, and *Co-ordinate Powers*. But this, as Fabulous and Impious as it is, as it makes the Evil Spirit Co-eternal and Co-equal with God, yet is what they may eaſily, as well as moſt uſefully be put right in. And it is but to let them into the Knowledge of what the Scripture has revealed to us relating to this Matter; namely, that the Evil Principle is indeed the Author of Sin, and of all thoſe ſad Diſorders, and other Evils there are in the World; but withal, that he is but a Creature, and that Subordinate and Subject to God's Authority: That he was Originally, as coming out of the Hands of the Good God, a moſt Excellent Being, Spotleſs and Sinleſs; nor, whilſt he remain'd in Obedience, the Author of any Evil; but Rebelling againſt God, as therein he Sinn'd himſelf, ſo he drew our firſt Parents, and their Poſterity, into the like Rebellion againſt their Maker, ſiding, as it were, with him in ſuch Rebellion; that hence it comes to paſs, that

ſo

ſo much Sin and Wickedneſs is in the World, and that hence it is that the *Whole Creation Groaneth, and Travelleth in Pain until now*, Rom. 8. 11. Being, I ſay, put right in that one miſtaken Notion, and withal acquainted that Jeſus Chriſt, the only begotten Son of God, came into the World to reſcue Mankind from the Dominion of Satan, and to deſtroy the Works of the Evil one; from what they have already received into their Scheme, they ſeem to me to be a People prepar'd for the Suſception of the Goſpel. And theſe Notions, when thus rectify'd and improv'd, contain, as the moſt Noble and Sublime Truths, ſo the moſt Uſeful to give a juſt Horror of Sin and Satan, and to prepare them to receive the Goſpel as *Good Tidings*, and to excite them to haſten into the Pale of Chriſt's Church, as a ſure Refuge and Means of Security from the Tyranny of the Evil One. And I ſhould more wonder not to find the Handle that may be ſo advantageouſly taken from theſe Preconceptions of the *Eaſtern* Heathens to facilitate their Converſion, but that this Branch of the Primitive *Baptiſmal Creed* has been too much dropt in our Proteſtant Churches Abroad; but, God be prais'd, to the Honour of our Church, is retain'd in our Catechiſm.

And being found there, as there is ſufficient to Authorize us in our Inſtruction of any Heathen, whom it may become our immediate Province to proſelyte to the Goſpel, to acquaint them

with it; ſo particularly this will give you a very great Advantage to begin with it in your Inſtitution of both the *African* and *American* Heathen. In both theſe Nations indeed, almoſt all Notions of God, as a Good Being, ſeem in a Manner quite Extinct, ſo that both one and the other are ſunk vaſtly below the *Eaſtern* Heathen, even to be as it were meer Animals, or, as ſignorant as the Brutes; yet of the *Evil Spirit*, or of Devils, they are thought to have dire Apprehenſions as Cruel Tormentors. Well then, why ſhould not theſe Preconceptions be improv'd to the rendring them ſtill more acquainted with the Nature and Malignity of Satan, or the Devil, whom to appeaſe, they Worſhip in *Conjurations* and *Sorceries*, and with *Diabolical Rites*. And moreover, to proceed farther to acquaint them, as before has been directed, in the Nature and lovely Attributes of the True God, and of their Deliverance wrought by Jeſus Chriſt?

But I need not proceed farther as to this Part of the Enquiry. I preſume I may be pretty ſecure that we ſhall agree in our Sentiments concerning the Fitneſs of that, and the whole following Scheme of Chriſtian Doctrine, formerly propos'd to the Miſſionary Catechiſt, and School Maſter, ſent to *Delagoa*, and that both the *American* and *African* Indians being much upon the ſame Level, as to Matters of Religion (even meer Blacks, neither

ther of them, as yet, poſſeſt with Religious Sentiments, ſcarcely of any Kind) the whole foregoing Scheme of Doctrine may be as proper to be purſu'd in the Inſtruction of the one, as well as of the other. But the main Thing to enquire of you is,

Whether the like Method is to be taken with the American *Indians, as was attempted with the* African *Heathen*, by endeavouring, firſt, to Civilize them, and then to Inſtruct them, and make them Chriſtians; or rather, whether both Parts ought not to go on Hand in Hand, ſince there can be no Inſtruction of a People Wild and Savage, 'till in ſome Meaſure Cicurated, or Tam'd, and thereby rendred ſuſceptible of Chriſtian Doctrine. Or, whether, in order to this, it will not be better to proceed in a Method of late propos'd, which is, to ſend for, or take their Children from them, to Inſtruct them in ſome remote Country, many Hundred Miles diſtant from their own, and in the midſt of the Ocean, ſeparated from them; and after ſome Years Diſcipline, to ſend them among their Parents and Brethren, to Humanize and Inſtruct Them alſo; that *Being themſelves Converted, they may firſt Inſtruct, and afterwards Strengthen their Brethren.*

Now the better to form a Judgment upon either Scheme, I preſume it may be beſt firſt

to

to ſtate both Separately, and then Conſider them Comparatively. And

Firſt, With reference to the *American Indians*, ſo far as we ſuppoſe, you may be Inſtrumental to their Converſion.

I. Conſidering they live in an *unſettled State* on the Continent of *America*, much in the ſame Manner as the *Delagoans* do in *Africa*, we cannot ſee but that the like Methods muſt be taken with the former, as was above directed with reſpect to the Latter; that is, to prepare them for the Reception of the Goſpel, by endeavouring, in the firſt Place, to Civilize them, not conceiving how otherwiſe their Inſtruction and Converſion ſhould be at all Practicable. And the Reaſon of the Impracticableneſs of Converting any Savage and Barbarous People, *Africans* or *Americans*, in their own Country (where they Roam about in the Woods, hunting after Prey, as the Wild Beaſts do, as is the Manner of the Indians) ſeems very Plain, if it were but for this, that in ſuch Circumſtances of Living, it is hardly conceivable how they ſhould be at all *Inſtructed*, or even be brought to *Attend* Inſtruction, much leſs to *Retain* it ſo as to be the better for it.

It is not to be apprehended by us, how they ſhould become *Chriſtians* before they are made *Men*, or ſo long as they remain in a State of Brutality. Or plainly, how they ſhould be

be enlightned with Christian Instruction, and be brought to conform their Lives to the Christian Rule, by any Method of Instruction that can be contriv'd for them, 'till they can be perswaded to build Houses, to cultivate their Lands, to raise Provision for their Families out of the same, and to have distinct Properties, and thereby be induc'd to abide in the same Places, where they may be always found Summer and Winter. Or suppose they could be taught to Read, and be imbu'd with the Principles of Religion, whilst they live but Part of the Year near the Christian Borders, what will all this Signify when they run out to Hunt, or to War, the remaining Part of the Year, and perhaps never return to the same Place; or if they do, have forgot all the Knowledge they had attain'd, and have practis'd all along the intermediate Time the very Reverse to it? The very *Reverse to the Christian Rule*, I mean, to which Savageness and Brutality is in all Things the most Contrary. No; besides that, Light and Darkness are not more Opposite than two such contrary Ways of Life; the Christian Faith, and Morality, is a Plant of too delicate a Texture to grow upon an unprepar'd Soil. And to prepare this unhappy Part of our Species, little better than Brutes, though in Human Shape, and indu'd with intellectual Faculties, they must be in some Measure *Civiliz'd*.

I do not indeed mean, that nothing is to be done towards enlightning their Minds with the great Truths of the Gospel, 'till they shall be quite civiliz'd, and brought to live in full as regular Manner as we *Europeans* do; but what I mean is this, that both Parts should be begun and carry'd on together, attempting to reduce them to Humanity, as well as to sow the Seeds of Christianity among the Clans of Indians next adjoining to the Habitations of the *English*. Besides that, the Indians on the Borders are not so Numerous, nor so addicted to War as the *Iroquois*, and those beyond the Mountains describ'd by *Hennipen*, *Lahontan*, and others; these, by Commerce with our Planters, are rendred more Tractable, and by what I could observe myself, or learn from others, have something more settled Places of Abode; and from being a numerous People, as formerly, are reduc'd, for the greatest Part, to slender Companies, however still call'd Nations. The Queen of *Pomonki's* People, I have been told, were formerly a Considerable Nation, but now have been reduc'd to not many Scores. And in my *Parochial Visitation* towards the Fall of the *Potomock*, I pass'd by the Hutts of such another Cast, far from being a numerous Hoard, or Tribe, I think they call them the *Potapski* Indians. Now as to these smaller Nations living upon the Borders, something more Humaniz'd than those more Remote; These, by some Acquaintance

quaintance with the Planters, and having already receiv'd ſome Knowledge and Taſte of the Comforts of Life which the Planters enjoy above themſelves, might methinks without very great Difficulty be wrought upon, proper Meaſures being taken. And we take the Liberty to ſuggeſt as follows.

I. That two or three Artificers of ſober Converſation, together with their Wives, and both of ſome Competent Knowledge in Religion, ſhou'd be ſent to live and abide among them. The Artificers whom principally I wou'd deſire, ſhou'd be *Carpenters*, *Tillers* of Land and *Taylors*. The whole Clan ſhou'd be induc'd by theſe Perſons Perſwaſions to divide the Tract of Land belonging to them, alotting to every one having Wife and Children a diſtinct Proportion which he may call his Property, theſe Artificers coming in alſo for a Share. The *Carpenter* ſhou'd together with his own, offer to Build them little Houſes, calling for their Aſſiſtance to fell Timber, to ſaw it, and afterwards to help them in Building their own Houſes. The *Tiller* of Land ſhou'd inſtruct and aſſiſt them in raiſing Corn, and Breeding up Cattle. And the *Tailor* in making up Cloaths. And the Wives of each of theſe Artificers ſhou'd teach the *Indian Squaws* with their Daughters, to Milk their Cows, to make Butter and Cheeſe, and to ſpin Linnen and ſow their Garments. So far as to the *Civil Life*. And then as the *Religious* and *Moral*; each of

theſe

these Artificers with their Wives ought to be well Chosen; Persons, who shall well understand their Religion, and who can communicate to the other their own Sentiments, as to all the foregoing Points Divine and Moral, in the whole Scheme of Instruction propos'd. And the good Wives of the several Artificers might put up little Schools, as in our Country Villages, to teach the *Indian* Children to Spell and Read. Methinks by some such Method it might not be Impracticable to bring over a whole Nation together, both to the *Civil* and *Religious* Life, such as wou'd become Christians. And Methinks no great Matter of Charge in Gratuities to the Artificers, and Materials to work withal, and in Coarse Linnen and Woollen wherewith to make them Garments might suffice. And methinks either a part at least of that vast Grant of Charity already given, for the Conversion of *Indians*, might be apply'd this Way; Or it might be worth while, for the several Governments upon the Borders on which these Nations of *Indians* do lie, to be at some Charge in order to have these Nations of *Indians* brought under the Protection of the *British* Government. The Limits of those *British* Provinces wou'd become thereby farther extended, and these Converted *Indians* wou'd be a good Barrier to the *English* against the Incursions of the Wild and Savage *Indians*, and against the *French* of *Canada*, who halloo them to fall upon us in the

the Out-skirts of our Colonies. And if thus, one after another, the Neighbouring Nations of *Indians*, and after them by Degrees the Remoter and more Barbarous ſhou'd be Civiliz'd and Inſtructed in that Bleſſed Goſpel, which by the Teſtimony of a Heathen, *nil niſi lene ſuadet*; Good God! How Glorious wou'd this be to the *Britiſh* Nation in General, and what Security to its foreign Plantations in particular, lying as now they do, too much expos'd to the Inroads and Ravages of the *Indians*, and their Inſtigators the *French*!

Nor in this Scheme do we propoſe to lay any Burden upon you the *American* Clergy, Impracticable to be born, nor other than what we are perſwaded you wou'd take a Pleaſure in Suſtaining. We who propoſe this Scheme to be Conſider'd by you, are not utterly Ignorant of yourſelves, nor of the Circumſtances of your Cures. Of yourſelves we have receiv'd a quite different Account from what a late Author, in his great Zeal for the Converting the *American Indians*, has been pleas'd to give of the main Aims you had in your Miſſion to thoſe Parts, and of your Paſtoral Care therein. Several of you I have known to go with ſincere Intentions of being uſeful by your Miniſtry to the Inſtruction and ſaving of Souls. And we have had good Accounts both of your Labours and Succeſs in that Bleſſed Work. And as to the Circumſtances of your

Cures,

Cures, I can teſtify from my own Knowledge, and my Aſſociates have been told, that generally, and eſpecially in the Out-skirts neareſt the *Indian* Nations, they are in Length and Breadth Forty, Fifty, or Sixty Miles over; whence it is, that beſides your ordinary Duty of *Preaching*, you are almoſt daily call'd out to *Baptize Children*, and *Viſit the Sick*, to *Bury the Dead*, and each of theſe ſometimes twenty, or more Miles. And under theſe Circumſtances, we conſider you as having no Time or Leiſure to make Excurſions among the *Indian* Nations; Or if you ſhou'd, to any purpoſe, which can be never anſwered, as we Conceive, but by Living conſtantly among them, and in the midſt of them: Beſides that, you muſt have been brought up to other *Arts* than what you have been Maſters of. God be prais'd, you have not yet Learnt that *Black Art* of turning large Pariſhes having *Cure of Souls*, into *Sine-Cures*, or as ſome call them, *Non-Cures*, or utterly leaving your own Cures to live elſewhere, to no purpoſe of your Miniſtry, but like Lay-Gentlemen, on the Rents thereof; Nor yet that more *Refin'd Art* ſo lately invented, of Leaving Cures in a Country as much wanting Labourers proportionable for the Harveſt, being a numerous People as Barbarous as the *Indians* with you, to come over here to amuſe the World with what you will preſently have the Scheme thereof ſubmitted to your Judgment.

But

But to proceed, tho' you cannot wholly leave your Cures which call for ſuch conſtant Attendance, to go afterwards, it may be an Hundred Miles off, to ſpend a Week or more among the *Indian* Nations, eſpecially finding it to little or no purpoſe; yet we doubt not but you wou'd as often as you can, without prejudice to your proper Flocks, take a Ride to Viſit the Artificers we have propos'd as above, to Encourage them, and Direct them too in the Proſecution of the Good they are ſet upon. You would willingly too doubtleſs, render yourſelves uſeful to them by a Supply of Neceſſary Books; And by being *Internuntio*'s as it were between them, and thoſe who may aſſiſt the good Deſign here; you may render yourſelves alſo Aſſiſtant therein to great Purpoſe, eſpecially by Acquainting your moſt Excellent and Vgilant *Dioceſan* with the Growth or Progreſs of the Deſign; with what Difficulties it may Labour under, and with what will be farther wanting to forward, and from time to time to Spirit it up. And thus, as we conceive, it wou'd not be Impracticable for you to be Inſtrumental in Converting the *Indian* Nations, ſo we wou'd take a great Pleaſure in diſcharging our ſeveral Parts. And let this ſuffice for our Scheme.

And thus having laid before you our own Scheme of Methods moſt proper, as we conceive, to be taken with Reference to the *Ame-*

Leagues, and in Sailing ordinarily ſeven or eight Hundred Miles from the Places where the Converſions are Propos'd to be wrought, it even Aſtoniſhes thoſe who know thoſe Parts, or cloſely conſider the Incongruity, why this of all Places ſhou'd be pitch'd upon as moſt conveniently Situated, whence the Light of the Goſpel is to be diſpers'd over ſo Remote and vaſt a Continent as is Propos'd.

But none of theſe Inconveniences ſeem to occur from ſettling on the Continent, and in the midſt of the *Indians* propos'd to be Converted. The Climate and Country itſelf, when become a little Cultivated, is neither unhealthy, nor diſagreeable. And there it will be found that Proviſion of *Indian* and other Corn, with other Neceſſaries, is at Hand. The *Indians*, the moſt ſilent and ſedate People in the World, will not Interrupt or Diſſipate with Clamour or Noiſe the Thoughts of the Studious. And the Charge in Travelling ſo many Hundred Miles by Sea and Land, when Settlements in the midſt of their own Clans ſhall be once made, will be prevented.

II. With reſpect to the ſecond Article. *Firſt*, It is humbly apprehended, it will tend vaſtly more towards forwarding the Deſign, to build many Houſes, or Habitations among the *Indians* themſelves, than one College ſix or ſeven hundred Miles diſtant from them. And as that may be done more expeditely, ſo probably

probably with leſs Charge. It need not be repeated the abſolute Neceſſity of Civilizing, nay, Humanizing thoſe Savages, in order to, or rather concurrently with the Chriſtianizing of them. And how that ſhou'd be done without bringing them off from their wild Rambles in Hunting and Warring, far and wide over ſo vaſt a Continent, and without inducing them to betake themſelves to a ſettled Way of Life; nor yet this without having Houſes to live in, is beyond our Comprehenſion. But,

Secondly, we cannot think it Poſſible to induce the Indians to ſend their Youth over the Seas, the Element they ſo much dread, and this at ſo great a Diſtance, to this College, which Experience ſhews muſt be mere Imagination. The Reverend Dean, beſides that before he had caſt his Reproaches ſo plentifully againſt the Clergy in *America*, for being ſo much wanting in their Endeavours to Convert the Indians, ought to have better inform'd himſelf about ſeveral Steps ſome Time ſince taken. He might, with the greateſt Eaſe in the World have Known, that beſides the College of *New-Cambridge*, in *New-England*, and another lately raiſed in *Connecticut*, there has been founded by thoſe moſt Excellent Princes, King *William* and Queen *Mary*, a Noble one at *Williamſburg* in *Virginia*; and which would have been greatly to his Purpoſe to know; he might

the loweſt, that very large Grants of Revenues, and moreover of voluntary Contributions are made towards it; It is really become too Invidious a Thing, and perhaps too dangerous to one's Peace and Quiet to diſſent from it, and not moſt readily to give into it. However not fearing in the leaſt the diſobliging of any, not only to prevent, if poſſible, the Diſapointment in, but what is worſe, the very many bad Conſequences which may follow from Proſecuting, even this one of the moſt noble Deſigns in the World, on this Plan; In Zeal for its Succeſs, I appeal to the great Searcher of Hearts, that purely to have it carried on to the greateſt good Effect, it is, that after having Ballanc'd the former Scheme with the latter; and comparatively conſider'd them both together; we ſhall proceed in the laſt Place to deſire your Opinions which of the two you take to be moſt Practicable; or if you think neither can be Succeſsful in whole or in Part; you wou'd from your own Obſervation and Experience form a better out of both; Or ſuggeſt in what other Way there may be ſome greater likelihood of reducing thoſe Barbarians to Civil Life, and to Embrace our moſt holy Faith and Religion. And,

I. With reſpect to the firſt Article of the Dean's Scheme of fixing himſelf, and his Aſſociates in *Bermudas* as the moſt convenient Place, from whence the Goſpel may be diffus'd through the vaſt Continent of North *America*;

This

This to us is very ſurprizing upon many Accounts; As namely theſe,

1. That tho' ſuppos'd more Healthy than moſt Parts of the Continent, which is very Diſputable, and ought not to have much Weight in a Conſideration of ſo Important a Deſign; Yet it muſt be very Inconvenient now to ſettle upon that Iſland, becauſe whatever it formerly was, it is now become very Barren, the Soil being ſo waſh'd away by Hurricanes, that for want of Proviſion it is ſaid they are Removing off the Iſland, to go, ſome to the *Bahamas*, ſome to *Carolina*. And their Beef and Pork being brought from the Continent above Two Hundred Leagues Diſtance, thro' the contrary Winds, and Loſſes at Sea, the Inhabitants themſelves are not ſeldom reduc'd to great Diſtreſs. 2. The Iſlands of *Bermudas* being very Populous, Land to ſettle upon cannot eaſily be had there at any Rate, or if at all, not at leſs than fifty Years Purchaſe: As Mr. *Noden*, the moſt Experienc'd Merchant belonging to that Iſland, and the Agent thereof, has honeſtly declared. And being ſo Populous, and fill'd with none but the roughest and rudeſt Sort of People, Sailors, it ſeems of all the Colonies in *America*, either among the Iſlands, or on the Continent the leaſt fitted for Retirement, Contemplation or Study. But above all, it being ſo vaſtly Diſtant, even upwards of Two Hundred

rican Indians, Bordering upon the *Engliſh* Colonies in order to their Inſtruction and Converſion, and withal to the Humanizing of them, and Reducing them from a *Savage*, to a *Civil* Way of Life; We are next to lay before you another Scheme lately form'd and prodigiouſly in Vogue here; that Comparing one with the other you may give us your Sentiments, whether either of them, or ſome other Method with better Probability of Succeſs may be taken. For ſurely ſome Vigorous Attempts ought ſoon to be made in an Affair of ſuch vaſt Importance to the Glory of God, by Enlarging of *Chriſt's-Church*, and providing for the Salvation of Souls, which now *Periſh for lack of Knowledge*. Both God and Man expect it from a Nation ſo favour'd with the Light of the Goſpel as ours has been. And from a Nation eſpecially to whoſe Borders many of theſe *American* Heathen are even Contiguous.

Now the Scheme of the Rev. D. of *Londonderry* briefly is as follows;

Firſt, To go over himſelf with other Fellows and Profeſſors alike Zealous, to Propagate the Goſpel in the hitherto, as he deems it, ſo ſcandalouſly neglected Parts of *America*; To go over I ſay, to the *Summer Iſlands*, or Iſlands of *Bermudas*; A Place he reckons the moſt Healthy and Retir'd, and on that Score the moſt conveniently Situated, thence to diſperſe the Light of the Goſpel over the vaſt Continent of *America*.

Secondly,

Secondly, In order to that, to purchaſe Ground, and Build a College; To come to which to be Inſtructed, he Propoſes to Invite the *Indian* Youth; or if they will not be perſwaded to come ſo much to their own Infinite Advantage, to force them by taking them Captive, or by Purchaſing them from ſuch Nations as being at War one with another, make Captives of thoſe they overcome, and may Sell them as the *Negroe Heathen* do one another on the Continent of *Africa*.

Thirdly, After ſome few Years that theſe *Indian* Youth ſhall have remain'd in his College at *Bermudas*, under the Tuition of Himſelf and his Aſſociates, and under their Inſtruction; being become Maſters of Ours, as they were of their Native Language; and being throughly Inſtructed in the Principles of the Chriſtian Religion, he Propoſes to ſend them back to their reſpective Tribes or Nations, there to impart to them the moſt Ineſtimable Bleſſings of ſaving Knowledge and Humanity, whereby they themſelves have been ſo happily cultivated.

This is the Sum of what he offers. And it being a Deſign ſo Noble in itſelf, and propos'd with ſuch an Air of Chriſtian Zeal, and ſincere Intentions, that it has ſo Captivated good People thorough the Nation, of both Sexes, and of all Ranks and Degrees, from the higheſt to

have been inform'd, how the unparallel'd Mr. *Boyle* added, of himſelf, an Endowment of Six Scholarſhips, as I remember, for the Education of Indian Youth in this College, to be ſent thence, after a ſufficient Inſtruction, among their own Nations reſpectively, to Convert Them.

But alaſs! it is not without Expenſive Gifts to the Parents, that the Preſident and Governors of the ſaid *William* and *Mary*'s College can induce them to ſend their Youth to the College, where ſome of thoſe Indians Parents, not diſtant above Forty or Fifty Miles, may come and ſee their Children, and be ſatisfy'd by their own Eyes how kindly they are us'd. It is found ſo Difficult however to get any of theſe Youths, that ſometimes the College has been in a manner without any, notwithſtanding earneſt Entreaties: And can it then be thought they will Voluntarily ſend them Six Hundred Miles, nay from ſome Places a Thouſand over Sea, thence ſcarcely ever to hope for a Return! The moſt candid Conſtruction which can be put upon this Error in Judgment, is through want of Experience, and unacquaintedneſs with the Temper of the Indian Parents, their Fondneſs of their Children above moſt People in the World. (But alaſs! beſides ſo crude a Scheme, more Things than this ought to have been previouſly Conſider'd, before the D. had ſpread throughout the Na-

tion

tion ſuch a Libel, againſt a very worthy Clergy, as he has done.)

Ay, but it will be reply'd, If they will not be perſwaded Voluntarily to ſend them, they may be forc'd, or Bought as Captives of the Conquering Indian Nations, in order to be Inſtructed. In return to which I ſhall only pray to God, not to deliver us to ſuch an Infatuation, as to uſe the moſt *Unchriſtian*, or rather the moſt *Anti-Chriſtian* Method to propagate the Goſpel, ſuch as that of promoting War, in order to get Perſons to be Inſtructed in our Holy Religion would appear to be! And how would the Deiſt Triumph over us, if we ſhould be found Encouragers of ſuch Methods? It is ſaid indeed, thoſe who are concern'd in the *Slaving Trade* in *Africa*, do put the Negroe Nations together by the Ears, the better to get Slaves; but what they do to ſerve their God Mammon, would infinitely misbecome us in the Service of Chriſt. When indeed they are brought into our Reach; we may, we ought to Inſtruct them, but ought to have no Hand in ſuch Means of bringing them, nor any others, into Servitude, be the End never ſo Good. Beſides, ſhould the Indian Nations but find us in ſuch Practices, as they would account theſe the greateſt Injuries we could do them, ſo it would provoke Them, who are the moſt Vindictive People in the World, to wage Eternal War with the

Engliſh

who with ſo much Intreaty, and large Gratuities to their Indian Parents, beſtow'd by the Governors and Preſident of the College in *Virginia*, to come under the Diſcipline of the College; and though treated therein with great Kindneſs, nay, and never diſmiſs'd 'till very well Inſtructed to read the Scriptures, and underſtand the Principles of Religion; yet when return'd back, they have immediately, in a Manner, betook themſelves to live as Wild and Savage as the other. And we have not yet heard of any Converts made by them. And many Inſtances of the like Unſucceſsfulneſs of this Method have we heard from other Places.

The *Dutch*, to give them their Due, have ſhew'd a wonderful Zeal, and with great Succeſs) as I have been inform'd by the late learned Dr. *Prideaux*) in the Indies, in this Affair. But the ſame *Dutch*, having made Experiments of the like Nature with the preſent under Conſideration, in order to Humanize and Inſtruct thoſe Savages the *Hottentots* at the *Cape of Good Hope*; among the Inſtances of their Unſucceſsfulneſs; This is very Remarkable, that finding a Boy among them, from whom they might hope for ſome Succeſs in bringing his fellow *Hottentots* to ſome Sentiments of Humanity and Chriſtianity, they brought him to *Amſterdam*, and put him to School; nay, to improve him to the greateſt Degree,

Degree, they gave him ſome Taſte of Learning, ſending him to *Leyden*; and when improv'd to a good Share of Learning and Politeneſs, they ſent him back to the *Cape* very well cloathed. But the ungrateful Brute no ſooner, as the Relation goes, ſaw his fellow *Hottentots*, but he ſprang in, as one overjoy'd, among them, tore off and trampled upon his Cloaths, and appear'd ever after juſt as the other *Hottentots*, and ſometimes, as their Manner is, with ſtinking Guts hanging about his Neck. The Story of the *Delagoa* Princes to the ſame Purpoſe, has been related, and I need not repeat it.

IV. Well, but ſince the firſt Thing in the Dean's Scheme, the Building of a College, a Thing of vaſt Charge, would prove of no manner of Uſe, if the Indians, who with ſo much Difficulty are to be courted to come but Forty Miles on the Continent to be Inſtructed, ſhould refuſe to come to *Bermudas*, Six or Seven Hundred Miles, and that by Sea; Since they ſhould be induc'd, tho' by much Intreaty, to come to the College, it would prove to little Purpoſe, if either they ſhould refuſe to go back to their fellow Indians to Inſtruct Them alſo; or if that Method, as hitherto it has, ſhould prove ſo Unſucceſsful: By what more likely Means, without Miracle in the Caſe, can we ſuppoſe any Number of Indians may be Inſtructed and Converted, than by

Theſe

them to be Humaniz'd and Instructed by those Gentlemen.

2. Nor does it seem Probable to those who have had Experience of the Indian Nations, that the Humaniz'd and Instructed Indian Youths dare Return to their respective Nations. Whether the Indian Nations will abate any thing of their usual Resentment against those few who now and then come from them to live among the *English*, upon the Score that those, whom we shall take under our Instruction, were forc'd from them, I do not know; but so Enrag'd are they usually against those who voluntarily forsake them, and their way of Living, that they will destroy them without Mercy, if they can lay hold of them. A remarkable Instance of which, Mr. *Tustian*, Minister of St. *James*'s Parish in *Maryland*, a very Prudent Sober Person, lately told me, *viz.* That a few Years since, when he was in *Carolina*, some Indians on the Back of *New-England*, having had Intelligence of Two who had deserted them, and had come into the Service of a Planter in *Carolina*, They came through the Woods a Thousand Miles, and as it appear'd, on Purpose to destroy those humaniz'd Indians: For when they found out the Family in which their Fellow-Indians liv'd, they entred the House in a violent Manner, signifying withal to the *English*, it was with no Intent to do them any Hurt; but on

their

their Brethren they flew like Maſtiff Dogs, and immediately Scalpt and Murder'd them, and then fled off. My Friend gave theſe Reaſons of ſuch Reſentments, *viz.* That they are infinitely Tenacious of their own Cuſtoms; That they are Jealous of the growing Power of the *Engliſh*; and this the more, as finding their Indian Nations to be much wore out with reſpect to their Numbers, which were formerly much greater than at preſent, occaſion'd by their mutual Wars; but eſpecially by the Small-Pox, which 'till of late Years they were Strangers to; but whenever it Seizes a Clan of them is very Fatal to them. But yet,

3. When our inſtructed Negroes do Return among them, What will it ſignify to the Converſion of their Fellow-Indians, when they are almoſt always found either for fear of being Murder'd, or out of a violent Inclination to Idleneſs and Hunting, and perhaps to a Beſtial Senſual way of Living, to return like the Dog to his Vomit, to the former Wild and Savage Ways of the Indians? We have ſuppos'd it in the firſt Remark relating to this Article, Inconceivable how Perſons, for ſome Time inur'd to the Sweets and Comforts of Civil Life, ſhould forſake that, and Chuſe to live in a Squalid Miſerable Manner, as the Indians do: But yet too often it has been found, they do return to their former way of Living; and Particularly that the Youths, who

English, to the ſhedding a Sea of Blood, and might have dangerous Conſequences. Our Religion ſurely teaches us better Things, and our Religion and Intereſt both Conſpire to induce us to cultivate, by the kindeſt Offices, a perpetual Peace and Friendſhip with the Indian Nations.

And now, if comparing our Method before propos'd, with this of the *Dean*'s, let any one judge which is moſt likely to take Effect; as alſo to maintain and increaſe Unity and Friendſhip between both Parties. On his Scheme there would be one only Stately Building for the *Convertors*, a Thouſand Miles off from the Indians propos'd to be *Converted*; on our Scheme there would be many Hundreds of Houſes rais'd, and perhaps at leſs Charge, for many Hundred Indian Families. Inſtead of an impracticable Attempt to get their Children, either by fair or foul Means from them, our Artificers, who will be likely to ingratiate themſelves with them by the moſt Beneficial Offices, in directing them how to Build themſelves Houſes, and Helping them in it; in ſhewing them how to Cultivate their Land to the greateſt Comforts of Life; and in Cloathing and putting them in the Way to hide their own, and their Children's Nakedneſs. By theſe Beneficial Offices, I ſay, to all of them, both Old and Young, our Artificers, 'tis probable, under the Character of

Catechiſts,

Catechists, would be at first, 'till better polish'd, most Successful Instructors. But,

III. With respect to the Third Article in the Dean's Scheme, which, after that the Indian Youth have, for some few Years, liv'd in the Colledge of *Bermudas*, and have been competently Instructed in the Principles of the Christian Religion, and being suppos'd to be Masters of their own Language before they are brought to *Bermudas*, by that Time they shall be sent back will have learn'd *English*, so as to be able to Instruct those of their own Nation, both in our Religion and Language; with respect to This I observe as follows:

1. It may be very much question'd, whether having tasted the Sweets of Life in our Way, by having been well (I do not suppose deliciously Dieted) and well, I do not suppose delicately Cloathed; However, since tho' meanly fed and cloathed, which certainly will be best; yet their then State of Life will be so vastly different from the squalid wretched way of living they must return to (so as to be expos'd to the being half Starv'd, many Times, for want of Food, and in the hot Seasons scorch'd up with the Heats, and in the Winter, with the extreamest Cold, almost Starv'd for want of Cloathing and Houses) that it may be much question'd whether they will return to live among their Clans, without as much Force as was suppos'd must be first us'd to bring them

Theſe we have propos'd, for the reducing all of them from Beſtial to a Civil Life; for the Humanizing the Elder by help of Artificers ſent to live among them; and for gradually bringing up their Children in little Charity-Schools taught by the Artificers Wives, 'till they can Learn our Language, can attain to Read in it, and to underſtand, in ſome Meaſure, the Principles of Religion?

And this, we humbly apprehend, may be brought about, as with greater Succeſs, ſo with leſs Expence by far, in our Way of ſending *Artificers.* Nay, and we ſhall preſume to ſay, as the Dean himſelf, with all his Aſſociates, will be more throughly and plentifully ſupported, if he ſhould pleaſe to go upon the Continent, There to Conduct and Direct the whole Affair himſelf, than by *Building his College* on the *Summer Iſlands:* So in going there to Conduct and Inſpect the Converſion, thereby there may be greater Hopes of Succeſs, than by keeping off a Thouſand Miles diſtant from them, if ſuch Inſpection and Conduct could be poſſibly manag'd at ſo great a Diſtance.

To render which more apparent, let us offer at an Eſtimate of the different Degrees of Charges in both Ways, both *Poſitively* and *Comparatively*, and then make ſome Gueſs, what probably may be the Difference of the Succeſs. And,

First,

First, *Positively, the Matter of Expence, with reference to both, must be* Present, *or once for all, or* Future, *by Yearly Maintenance.* Now

I. The present Expence in the Dean's Way, relates to the Site, Fabrick, and Furniture of his College.

	l.	*s.*	*d.*
1. The Site to be purchased for Houses and Gardens, and necessary Conveniences, considering the Excessive Dearness of Land in *Bermudas*, 'tis much to be fear'd, will scarcely come under	500	0	0
2. The Fabrick, where Workmen, Carpenters, Masons and Bricklayers Wages will be found to rise much higher than here with us, may probably Cost	6000	0	0
3. The Furniture, with Beds, necessary Utensils, and Stock, may probably Cost	1000	0	0

II. As to the Yearly Maintenance of the Dean, and of all who shall belong to his College, it must be left even more than the former; to the Guess, as namely, with reference to

l. s. d.

1. The Yearly Maintenance of the *Dean*, and his Four or Five *Associates* and *Coadjutors*, I dare not guess at; but it must be very Chargeable, the greatest Part of the Provision being to be fetch'd from the Continent, the nearest Parts of which are distant Two Hundred Leagues.

2. For the Indian Youth, if we suppose but Five to come Yearly to the College, there must be very considerable Gratuities to their Parents, if it should be suppos'd Possible to induce them to part with their Children upon any Terms; but what that Charge in Gratuities will amount to, it will be hard to guess. But

3. If the five Indian Youths must be Bought, and so brought to the College as Captives taken in War, I dare scarcely mention what I am told they exact at *New-England* for them, if they happen to take any. The Reason of the excessive Rate which they, the *New-Englanders*, pretend they must require,

	l.	s.	d.
require, is to Ballance that requir'd by the *Frenchify'd* Indians lying between *New-England* and *Canada*, who will have a Hundred Pounds for every *English* Person they take, or they will Scalp him. So that from Self-Defence they are necessitated, I am told, to put no less upon an Indian Boy than a Hundred Pounds; at which Rate, Five Indian Youths, if Possible to be got, which yet is Doubtful, would Cost	500	0	0
4. The Freight, or Carriage by Sea to *Bermudas*, as also back when they shall return to their Native Country, must also be guest at.			
5. Maintenance and Cloathing also, whilst living in the College, what it will amount to Yearly, must be guest Work; to be sure 'twill be much more Considerable than on the Continent, where Provision is at Hand.			
6. The Charge also with respect to College Servants, must be consider'd as Necessary; but we must leave it to be guest at.			

And now, in the way of Comparison, and to Ballance the Expences of one Side against the other:

II. Let us next consider, as to our Scheme, what the Charges in Purchase of Land, Building of Houses, and Maintaining of Artificers, propos'd to be settled among the Indian Nations, or Clans, may probably amount to.

I. As to prime Cost in purchase of Land, and Transporting the Artificers, and settling them in their New Colony, it may be computed as follows:

	l.	*s.*	*d.*
1. As to the Land to be purchased of the Indians for the *Carpenter*, *Husbandman*, and *Taylor*, to build their Houses upon, and sufficient whereon to keep a Stock of Cattle, and to Till three Hundred Acres; of each I am apt to believe enough may be had for little or nothing; However, at most one Hundred Pounds 'tis presum'd will Purchase Land sufficient for all the Artificers, with this considerable Advantage, that it may be			

	l.	s.	d.
be paid the Indians most to their own Satisfaction, in Coarse Linnen and Woollen Cloathing; also in Saws, Axes, Kettles, Pots, and other necessary Utensils, of which they stand in greatest Necessity; for of the Use of Money they have little or no Notion. But be sure that the Land be purchased for a Valuable Consideration, and by no Means wrested from them.	100	0	0
2. The Transportation of a *Carpenter*, *Husbandman*, and *Taylor*, with each of them a Wife, two Children, a Son and Daughter; as also two Apprentices, or Journeymen, each Family consisting of six Heads; or, taking a round Number, the whole being Twenty Heads, at Ten Pounds *per* Head, will amount to	200	0	0
3. As to the Provision to be laid out in necessary Houshold-Stuff, and Utensils for Building, Cultivating the Land, *&c.* Fifty Pounds Allowance to each, for these Purposes, may be requisite;	150	0	0

	l.	s.	d.
4. To purchase a Stock of Cattle, may be allow'd for each Artificer being Head of a Family, Fifty Pounds.	150	0	0
5. To be laid out in Coarse Cloath, Linnen and Woollen, also in Saws, Axes, *&c.* and other Utensils for the Artificers to make Presents withal among the Indians at their first settling among them; for these Things may be laid out	200	0	0
	8000	0	0

Thus as to the first Grand Article of Expence, relating to the Settlement in the Dean's Way, and in Ours, the difference of Saving in Ours will be upwards of Nine Tenths.

II. With respect to the Maintenance of the Artificers, with their Families, when settled in an Indian Nation, the Expence in our Way may be computed as follows:

1. To each of the three Artificers, there may be allow'd a Yearly Salary of Twenty Pounds to Instruct the Native Indians among whom

	l.	s.	d.
whom they ſhall ſettle, in their reſpective Occupations; and for Aſſiſting as well as Directing them in Building Houſes, Tilling the Ground, and making their Cloaths.	60	0	0
2. To the three Artificers Wives may be allow'd as Yearly Salaries for Teaching the Indian *Squaws*, or Women, to Spin and Sow; and their Children to Read; Ten Pounds *per Annum*.	30	0	0
3. To the Fourteen Children and Servants belonging to the Artificers to encourage them alſo to be uſeful, each in their Way, and according to the utmoſt of their Capacities, in Humanizing and Inſtructing the Indians; to each may be allow'd Two Pounds Ten Shillings a Year.	35	0	0
4. To each Artificer may be Yearly ſent in Coarſe Linnen and Woollen, to make Shifts and Garments withal for the Indians, to be diſtributed *Gratis* among ſuch of the Indians, Men, Women and			

	l.	s.	d.
Children, as leaving off Hunting, and their Savage way of Living, will betake themſelves to the Civil Life in Building themſelves Houſes, Tilling their Land, and making their own Cloathes; To theſe Purpoſes of Humanity may be allow'd in the foregoing Materials Ten Pounds each. In the whole	30	0	0
5. To each of the good Wives may be alſo ſent a Quantity of Coarſe Cloath, both Linnen and Woollen, to diſtribute in Shifts and Garments to the Indian Children coming to them to School, to the like Value of Ten Pounds Worth each	30	0	0
6. For Yearly Supplies of Neceſſaries of the minuter Kind, as Needles, Thread, *&c.* may be allow'd the odd	15	0	0
	200	0	0

Secondly, *Now to conſider both the Expence and Advantage of each Scheme Comparatively; and on*

on which Side lies the greater probability of Success.

First, With respect to the Charge, according to the Dean's Scheme.

	l.	*s.*	*d.*
1. In Purchasing the Site, and Building the College, with necessary Furniture and Stock, 'twill be well if the Expence can be brought within the Compass of	7500	0	0
2. As to the Annual Expence, it seems to us scarcely Possible to have it sustain'd Yearly, and Indians brought in for Education, especially if Bought, at less than	1000	0	0
	8500	0	0

Secondly, According to our Scheme.

1. The Prime Cost in Purchasing Land, Transportation, Houshold Furniture, *&c.*	800	0	0
2. Annual Expences will amount to about	200	0	0
	1000	0	0

Thus

Thus far there ſeems to be this very conſiderable Advantage on the Side of our Scheme, with reference to the Article of Charge in the Purchaſe of Site, Fabrick, and Furniture, that there will be at leaſt Nine Parts in Ten of Savings, and as to the Annual Expence three Fourths. But

Thirdly, The principal Thing to be conſider'd is on which Side, whether in the Dean's or our Way, lies the greater Probability of Succeſs.

Firſt, In our Way, with the Capital Inſtructors, There will be ſent out Seventeen Subaltern Inſtructors, each promoting both *Civil Life*, and inſtilling withal Religious Sentiments. Whereas in the Dean's Way, the Miſſionary Inſtructor ſeems deſign'd to be ſent off ſingly, and without any Capacity, or Means, to promote the Civil Life, and to draw them off from the Savage.

And though this Maxim propos'd to be offer'd as Fundamental in the Converſion of the Barbarous Nations; namely, *That the preparing the Way to the Reception of Saving Knowledge, is to reſcue a People from a Savage, and to reduce them to a Civil Life*, may ſeem to ſome to merit little Regard, with reſpect to Miſſionaries ſent to ſow the Seeds of Religion among a People; yet from the Account before given, taken out of the *Royal Commentaries of Peru*, the Inhabitants of which, in former Days, ſeem

ſeem to be exactly alike in their Manners, to the People in theſe Parts of *America*, where ours are propos'd to be ſent; but eſpecially from the Authority of one who has Written exceedingly well upon the Important Subject, *De Conceſſione Onemum Gentium procuranda*, viz. *Thomas a Jeſu*; it may be perceiv'd, that the being Inſtrumental in cultivating a Civil Life; this is really a Matter of no ſmall Conſequence to the Principal Deſign.

Secondly, It is preſumed, that in our Way, the Indians will be ſoon brought both to *Underſtand* and *Speak* our Language; a Point alſo of the greateſt Conſequence to facilitate Converſions; but in the Dean's Scheme it ſeems ſcarcely Probable. 'Till the Inſtructor and Inſtructed can underſtand one another, there can be no Communication of Sentiments on either Side; and 'till then, as the Indians are Barbarians to us, ſo are we to them; and from the Neceſſity thereof, in order to Converſions, it was, that the Holy Ghoſt at the firſt ſending out his Miſſionaries to Convert the Nations, Inſpired them, as with the Principles to be Taught, ſo with the Languages of the different Nations, ſo that *every One could ſpeak to Others in their own Tongue*, and the Converſion of whole Nations ſucceeded to a Wonder. We are left indeed to proceed in Natural Ways, but yet I truſt, proceeding Rationally, we ſhall not be left without ſomething

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of Divine Assistance in this blessed Design. And it will not be difficult to conceive, how in our way of sending with our Capital Artificers, Twenty in all, who must mix with the Indians, in most Occupations of common Life, in *Felling Timber*, *Building their Houses*, in *Cultivating their Ground*: in short, doing every Thing with them tending to Cloathing, as also in Housewifry and Schooling. It seems as by this daily and familiar Intercourse with them, the *English* will soon learn the Indian Languages (their Words, wherewith to express their Thoughts, being very few) so the Indians, by such daily, and perpetual, and mixt Conversation with the *English*, will on their Parts also, soon attain our Language, which will be a great Happiness both to them and us, and together with our Language, will gradually promote Sentiments of Religion. But to speak freely, I cannot conceive how, to any Purpose, the Indians should ever attain to Understand or Speak *English* in the Dean's Way? Nor indeed so much Knowledge of Religion, though Taught in their own Tongue. The Instructor will be but a Single Person, and will not have any Concern no more than Capacity to mix with them in *Civil Life*. And though he should not forget his own and their Language, which perhaps, coming out from them when a Youth, he might not be Perfect in, after Five or more Years Absence, it is not unlikely but that he shall

ſhall not be ready in ſpeaking it at his Return, eſpecially not ſo as to render them Inſtructed in Religious Matters. However being but One, and it being not eaſy, 'tis probable, to bring them ſolely to attend to his Religious Inſtructions; the Deſign of his Miſſion will be anſwer'd, 'tis much to be fear'd, but very ſlowly.

Thirdly, In our Way, it is probable, the ſeveral reſpective Governors or Princes, which is a Thing of great Conſequence to the Succeſs of the Affair, will be Zealous to Aſſiſt, to Promote and Protect the Miſſion. In the Dean's, 'tis apprehended, they will not think themſelves much concerned. It is not to be doubted, but that much will depend upon the good Will of Governors to Things of Conſequence tranſacted in or near their reſpective Governments. Now there are many weighty Reaſons of State and Intereſt, as well as of Religion, to favour the Deſign, as carry'd on upon our Plan. The *Civilizing*, together with *Chriſtianizing*, or Seaſoning with Religious Principles, the Nations of Indians next adjoining, or Contiguous to the Province over which he is appointed Governor, will naturally induce the Indians to ſubmit to him, and to betake themſelves to him as their Protector; and beſides paying Homage to him, it may be, in Time, they will be induced to ſubmit to ſome Reaſonable Tribute or Servi-

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ces for the Support of ſuch Government, and by this Means a Tract of Country will be added to ſuch Prince, or Government. And if all the Contiguous Nations of Indians ſhould at length be induced, from reaping the ineſtimable Advantages of a *Civiliz'd Life*, and of the moſt *Excellent Religion*, which, the better it is underſtood, the more it promotes even Mens Temporal Happineſs, to ſurrender themſelves willingly, without War or Bloodſhed, to the *Britiſh* Governments; extending not much ſhort of two Thouſand Miles, from *North* to *South*, on the Continent; what an Extent of Country would this add to every *Britiſh* Government in particular, and of the whole Monarchy in general? And moreover, as theſe Contiguous Indians lie between our Governments, and the more Wild, Savage and Warring Indians, in the Remoter Parts of *America*, what a noble Barrier and Defence would theſe ſeveral Friendly and Civiliz'd Indians become to all our *Britiſh* Colonies in *America*, to the Saving the Inhabitants from the frequent Incurſions of thoſe moſt Cruel Murderers, the Barbarous Indian Nations!

Now the *Civilizing* Part of a Miſſion towards the Converſion of the Indians, tending ſo much to enlarge and ſecure Dominion, which all Governments are deſirous of; This probably, if ſet about, and that by taking

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prudent Meaſures, and being well conducted in the Execution; Then even Governments and Governors, not much Zealous ſimply to promote the Intereſt of Religion, yet with regard to their own Intereſt, would probably favour this mix'd Scheme, and thereby greatly Countenance, Aſſiſt and Facilitate the great Things principally deſign'd, the Converſion of the Indians, as the only Way to their Eternal Happineſs. But in the Dean's Way, there being no Appearance of Meaſures taken to Civilize the Indians, but purely to Inſtruct them in Religion, and even that not with ſo probable a View of Succeſs, as we apprehend; it would be Strange, methinks, it ſhould be favour'd more by the Government than ours; if great Perſons could be at Leiſure to conſider both Schemes, ſo far as to Ballance one againſt the other. And then,

Fourthly, If our Superiours, who have ſo much favour'd the Dean's Deſign in general of Inſtructing and Converting the *Indians*, would be farther pleaſed to Order the ſeveral Provincial Governours in *America*, to ſound the Inclinations of the *Indian* Nations Contiguous to their reſpective Governments, whether they would receive ſuch Artificers among them, as would help them to Build their Houſes, to till their Land, to Breed up Cattle, ſuch as would ſupply them with wholeſome Diet, and to Cloath them and their Children; and would

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in like Manner be munificent to them from Time to Time; And moreover would Order them to ſend home Intelligence to the Miniſtry, more particularly to the Lord *Biſhop of London*, an Account of ſuch Nations as would receive, and promiſe to uſe ſuch Artificers well; I am not in much Doubt, but that every Provincial Governour would be able to return home an Account, each of one *Indian* Nation at leaſt near their reſpective Governments, who would embrace ſuch Overtures. And then as both our Superiours and others, Zealous to Promote this Excellent Deſign, would not be wanting to give ſufficient Encouragement; So perhaps the Application of that moſt ample *Grant* together with the Subſcriptions already made, might be ſufficient. And ſurely it would be of Conſequence that ſome Enquiries of this Kind ſhould be made, and Satisfaction given either by the Governours reſpectively, or the Clergy in the ſeveral Colonies, whether any Good could be done in this Method, of Providing, before the Foundations of a College, which is ſo Chargeable an Undertaking, ſhould be laid; and that eſpecially in ſuch a Place, ſo Remote from the Indian Nations, as is *Bermudas*; whence it ſeems ſo very Unlikely the good End ſhould be ſerved, either by a College or otherwiſe, and by a College any where perhaps the leaſt of any: For tho' Colleges no doubt are of admirable Uſe, and on many Accounts neceſſa-

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ry to advance Learning, and the Liberal Arts, and Sciences in Countries already cultivated, and in ſome Meaſure Poliſhed; yet among Savages, I cannot conceive, but even a *Charity School*, or Schools, taught tho' by old Women, would anſwer the Ends better than by Profeſſors of Sciences. And the Mechanicks would be more uſefully taught among ſuch than the Liberal Arts.

Fifthly, And as Colleges in the preſent Situation ſeem not very ſerviceable to the Deſign, ſo it is apprehended the Dean and his Aſſociates may much more *Uſefully employ Themſelves*, to the Ends of their Miſſion, in the Way of our Scheme, than according to his own. And in all Probability, will in the Way we Propoſe, ſooner come to ſee the Effects of it. For according to our Scheme the Artificers to be ſent among the *Indians*, being deſigned not only to Introduce among them the *Civil Life*, by teaching them Occupations moſt neceſſary, whereby to live with any Comfort in the World, and to Inure them to ſome Degree of Induſtry; Being to be ſent, I ſay, not only with this View, but to ſow ſome Seeds of Religion and Virtue in their Minds, by their daily Converſation with them, and by Degrees to Inſtil into them a Syſtem of Chriſtian Doctrine, the Plan whereof is before intimated: And being it will be abſolutely neceſſary that to both theſe Purpoſes, the Artificers with their Wives, Children and Servants, ſhould

be ſo well qualified as to be pretty Skilful in ſeveral Occupations, but eſpecially to be Perſons of great Sobriety and ſtrict Virtue, of great Piety and Zeal for the Glory of God, and withal of good Attainments in Chriſtian Knowledge; Being ſuch are the Perſons to be enquired out, and choſen for the Purpoſe.

First, There would be Buſineſs, and indeed Buſineſs enough proper for the Dean to employ himſelf in for ſome Time, whilſt on this ſide the Water, to find out ſuch Perſons to take along with him. And as ſuch well diſpoſed and qualified Perſons even among Artificers may be found out; So many good and wiſe People, whoſe Thoughts would be entirely in the Deſign, could they ſee it ſet upon in a Practicable Method, would undoubtedly be very aſſiſtant to the Dean, in finding out ſuch Perſons every way well qualified for it. And perhaps none could, or would be more ready and Capable to Aſſiſt him therein than our *Religious Societies*.

Secondly, When after the Way ſhall be paved according to the Article above, by proper Inquiries, where Artificers may be received by one or two Nations of *Indians*, if the Dean ſhall take over with him and his Aſſociates, one or two ſuch Artificers together with their Families, as before propoſed, He may have Imployment enough in this Part alſo; And ſurely none ſo Worthy of that Noble Employment as himſelf and Aſſociates, who ſhew ſuch a Chriſtian Zeal, for bringing Heathen

Nations

Nations into the Christian Pale. Nor can those worthy Gentlemen more usefully employ themselves both here and on Ship-Board in their Passage over Sea, than in Improving the Artificers with their respective Families, to the Attainment of greater Degrees of Knowledge in the whole System of Christian Doctrine, both Divine and Moral, necessary to Salvation; And in Inspiring them with a Zeal like their own, in *Propagating* the same according to their several Talents, each in their several Stations, wherever settled among the *Indian* Nations.

Thirdly, When Arrived to the *Indian* Nations proposed to be Instructed, it may be the Part of the Dean (And who so Proper and Capable as the Dean?) To settle such Sort of Artificers in their several Stations, and to Conduct them in the same Design afterwards.

Fourthly, To him may be Committed, and to none so properly as himself, the whole Cargoe, and that an Ample one, not only of the necessary Utensils, to be Distributed among the several Artificers, but the Allotment of their Salaries, and the Premiums, and Gifts of Presents to the *Indians*, who shall be found most Teachable and Tractable, in Cloaths, Utensils, *&c.*

Fifthly, And tho' it may not be requisite, nor indeed would it be Adviseable, with respect to his own and Associates Safety, as also with regard to so Valuable a Cargoe of Goods for Sa-

laries and Premiums, as he will be entrusted withal, to dispose of according to Direction, for Himself and Associates, to *settle* themselves *within the Verge* of any one of the *Indian* Nations even the most *Civiliz'a* amongst them; Yet it will be infinitely more convenient, in Order to his better *Conducting* of the Design, that he should take up his Place of Abode, not in *Bermudas*, 1000 Miles off an *Indian* Nation, but in some noted Place, or Town, if it may be, *within the British Settlements* upon the Borders of the *Indians* where Conversions shall be Attempted: whence He and his Associates may make Progresses into several Nations, *First*, to *Inspect* the Proceedings of Artificers set on Work by them, next to *Direct* and *Conduct* them by fresh Advices, as Occasion shall require; And *Lastly*, to *Reward* severally as Reasons shall be given. But above all, when the Artificers in the Quality of *Catechists* shall have brought the *Indians* to some Measure of Knowledge, not only of our Language, but of the Principles of Religion, It will be requisite, He should be near at hand to go himself among them, in order to Perfect the Instruction of the *Indians* to greater Degrees of Knowledge, than perhaps their Mechanick Instructors could give them; and then at length to Baptize them.

But now on the other side, We cannot bring ourselves to think it will conduce to, but rather

ther that it will obſtruct the Grand Deſign, that a College ſhould be Erected in any determined Place, nor more on the *Indian* Borders, than in *Bermudas* itſelf, for the Reception of the Dean and his Aſſociates; And that for theſe Reaſons;

Firſt, Becauſe it will be neceſſary the chief Conductor of the Deſign, together with his Aſſociates, ſhould pitch their Tent, that is, take up their Habitation, as near as poſſible, with ſafety and conveniency, with reſpect to themſelves, to thoſe *Indian* Nations in a fair Way to be Converted.

Secondly, Becauſe not only the Proſpect of Succeſs failing in one Nation, and a fairer Proſpect offering in another, perhaps 200 Leagues off, it may be therefore Requiſite, his Station on the Borders ſhould be rather *Ambulatory* than *Fixed* to any one certain Place. But,

Thirdly, and Principally, it may not be adviſeable to proceed on the Deſign of Building a *College* any where, no more than in *Bermudas*; becauſe the Building and Furniſhing of a College would be of ſuch vaſt Expence, as to waſte too much of the Charitable Fund to little Purpoſe; But eſpecially, becauſe it would be many Years before a large Building of that Nature can be *Erected*, *Finiſhed*, and *Furniſhed*: And it would be pity that ſo much Coſt and Time, it may be Ten or Twenty Years, ſhould be ſpent in Erecting the *Material* Fabricks of Stone and Mortar, inſtead of *Spiri-*

tual and *Living Temples* to the Holy Ghoſt; which latter, *viz.* the Chriſtianizing of Heathen Americans, as well as Negroes, might immediately be ſet about, and advance perhaps to ſome Degrees, even within the Compaſs of one Year. And moreover it may be of dangerous Conſequence to give ſuch New Occaſion for the Reproaches and Menaces of thoſe who wiſh not well to ourſelves, nor any Deſigns of Proſelyting to Chriſtianity, by a freſh Miſ-Conduct of an Affair of this Nature; being ready enough on leſs Occaſions, to Cry out *Prieſtcraft*. Indeed a pompous Edifice may incline a well-diſpoſed Mind to Indulge himſelf in Eaſe, whilſt the Incommodiouſneſs of the *Cott* will force out the Labourer into the Vineyard.

And now having thus in the firſt Place laid before you our own Scheme of Methods moſt proper, as we apprehend, to be taken with Reference to the *American Indians* Bordering upon the *Britiſh* Colonies, in order to their Inſtruction and Converſion; and withal to the *Humanizing* of them, and the Reducing them from a *Savage*, to a *Civil* Way of Life: And in the ſecond Place, having Exhibited to your View the Subſtance of another Scheme lately form'd by an *Iriſh* Dean, and Prodigiouſly cry'd up by many here: But we having compar'd one with the other, not finding ſuch Reaſons to give into the Dean's Scheme, ſo far

far as wou'd disenable us to be assisting to you in Converting the Negroes; Of whom being already in some Measure brought into the Civil Life, there seems much greater Hopes of Success, than wou'd be by throwing it into his vast Fund towards the Instruction and Conversion of the *American* Heathen; We are now in a manner under some Necessity of Appealing to the Judgment of such as may be reasonably deem'd better Judges than ourselves, or than any others who know little of either Sort of those Heathen, either the *African*, or *American*, but by Report. We do therefore come,

Thirdly, To desire you to Arbitrate this Affair between us. And if neither shall be found Practicable with respect to the Neighbouring Indians, *we shall desire you wou'd suggest in what other Way there may be a likelihood of Reducing those Barbarians to a Civil Life, and together therewith to Embrace the Christian Faith.* And,

First, It is of Consequence to yourselves that we acquaint you how much it Concerns yourselves in *Reputation*, maturely to consider this whole Matter; and that not only so as to pass a right Judgment upon both Schemes, but moreover to suggest and fully inform us in what Way there may appear the greatest likelihood of Reducing those *Barbarians* next adjoining to you, to a Civil Life, and together therewith to Embrace the Christian Faith.

Now as to your own *Reputation* in giving us the beſt Information you can in this Matter, what we deſire is with Reference to the Dean's Book, which he has publiſh'd here, and found Means in an uncommon Manner to diſperſe throughout the Nation. You ſee how he has been pleaſed to Blacken you therein in a very free Way, as neglecting what he very groundleſly ſuppoſes the Ends of your Miſſion to the *American* Plantations. (And I ſay Groundleſly ſuppoſes, becauſe you were ſent to Preach the Goſpel to the *Engliſh* Planters, to prevent their turning Heathen in Time.) And beſides the Injury it does yourſelves, there is too much Reaſon to apprehend it may hereafter have pernicious Conſequences, if ſomething Conſiderable ſhou'd not now be done by you; as in ſetting about diligently to Inſtruct the *Negroe Heathen*, (of late become Numerous among you, and who are really a Part of your Flock committed to your Charge, by that Providence which has ſent them unto you) So in Contriving and Suggeſting all you can, the beſt Methods whereby the like Bleſſings may be Communicated to the *American Heathen*. As to our own Sentiments of you, you may perceive above we know both your own Merit too well to doubt your Zeal, and withal the Circumſtances you are in with reſpect to the exceeding Largeneſs of your Pariſhes, too well to expect you ſhou'd do much of yourſelves towards forwarding that great Work.

But

But as you live upon the Borders of the *American Heathen*, it will be ſuppos'd you are better able than others to Judge what Method may be taken with beſt Hopes of Succeſs, both to *Humanize* and *Chriſtianize* thoſe Barbarians And your imparting uſeful Notices to that Purpoſe, will give us, who are your Friends, a good handle to Vindicate your Characters from the Reproaches That Gentleman has been pleas'd to load you withal. And this we ſtill are the more Sollicitous to have done, to obviate ſome bad Conſequences which might follow from the Apprehenſions that you are the worthleſs Perſons that he has been pleas'd to Repreſent you to be. For if the Government, which it Coſts ſome Hundred Pounds Yearly in the Royal Bounty of Twenty Pounds to every Miſſionary going over, ſhou'd take it into their Heads to ſave that Charge as beſtow'd upon a worthleſs Set of Men; Good God! What a Fatal Blow will this Man have given to the *Propagating the Goſpel in Foreign Parts.* But your Vigorous Proceedings in Inſtructing by yourſelves, and by thoſe you ſhall employ, the *Negroe Heathen*, and by wiſe and effectual Methods ſuggeſted to others to do the like with Reference to the *American Heathen*; This I preſume will be the moſt effectual Means to prevent ſo fatal a Miſchief.

Secondly,

Secondly, And it will be of Consequence to Ourselves, the *Trustees of Mr.* D'ALLONE's *late Bequest towards Converting the Negroes*, that we also shou'd be rightly inform'd, so as to be able to inform others, as of some Method better Contrived by you, of *Humanizing* and *Christianizing* the *American Heathens*, than the Dean has Projected; So of the Practicableness by the Helps of necessary Books, both for your own, and the Negroes Use, already in Part sent You, of Enlightning vastly greater Numbers of those poor Benighted Souls the *African Heathens*, living in the very midst of You, than there are of the *Indian Heathen* on all the far Extended Borders of our *British* Colonies. There have been some Attempts made already to have this small Pittance of Means, not amounting to Forty Pound a Year (small in Comparison to his vast Fund of Twenty Six Thousand Pounds) diverted into his Channel. But the Preserving of it to the much more likely Ends of Conversion, as we apprehend, will very much depend upon the Hopeful Beginnings and Progress by yourselves in the Instruction of the Negroes, an Account of which, we doubt not, You will in as short Time as can be expected, send us. And that God may bless the Endeavours both of yourselves and us, let it be the Mutual Prayers of both. And to the Divine Providence we wholly commit it, and Recommend both your Persons and *Labours in the Work of the Ministry*.

AN

AN APPENDIX.

IT is with great Disadvantage that any one shall give his Opinion opposite to popular Errors, but especially when the contrary Scheme shall have had the Approbation of the Great, who will be apt to take it in disdain, that they have been ever thought to have judg'd wrong. But especially in an Age so addicted to Luxury, that we daily see Hospitals rising in Magnificence superior to Princes Palaces, and the Houses of Governors of Provinces tumbl'd down to make room for Colleges to be Erected for Negroes, or for the Reception of Savages,

vages: Then to propose to do that towards the Humanizing, nay the Christian Institution, and Conversion of those Savages, by Mechanicks, and the meanest Artificers, more successfully than by the most Learned Professors; This is to Affront the Men of Taste, and to conjure up a Spirit, which will not easily be laid. However, this is not the first time such a Method has been taken, and such Instruments made use of to Convert, even the politest Parts of the World, and that with mighty Success. For God hath before chosen the foolish Things of the World, to confound the Wise; and God hath chosen the weak Things of the World, to confound the Things which are Mighty; and the base Things of the World. And Things which are despised, hath God chosen, yea, and Things which are not, to bring about Things which are; that no Flesh should glory in his Presence, 1 *Cor.* 1. 27, 28, 29.

But it is not only in an Age of Miracles, that Conversions were wrought by contemp-

tible

tible Instruments, (an uncontrolable Power backing the Means) but as in many other, so in our present Case, it is by condescending to make use of ordinary Methods and Means, that, humanly speaking, and according to common Reason, we can hope for Success. In common Life in order to teach Infants to speak, we are forc'd to lisp Words at first together with them; And to bring a Comparison nearer to our present Case; we generally find that Physician Practise with most Success, I am sure more Rationally, who satisfies himself by Enquiries into the Constitution, and peculiar Temper and Crasis *of the Patient, before he writes his* Recipe, *than one who just looks upon the Patient, and then sits down to write his Bill. And surely the former seems to me to Act more as a true Physician, and Man of Skill, whilst the latter, however he has often the good Fortune to be most consulted, Acts more the part of an Empirick.*

Now to acquaint ourselves throughly with the Condition and State of the Hea-

then

then Nations through the World, in order to apply Medicines proper to Heal the Distempers of their Souls; To our Reproach it must be spoken, that tho' We have Infinitely a better Religion than that of Popery, *to Communicate to the Heathen, and vastly more Reason to be Active therein than most other Nations upon the Earth; yet alas We do nothing, whilst the other in their way do ie lly Great Things; So that from the Romish* Missionary Writers *we must be content to borrow our Notices. And to do them Justice, excellent are many of their Performances of this Kind; but none in my Apprehension, of greater Value than that of* Thomas a Jesu *a Learned* Carmelite, DE CONVERSIONE OMNIUM GENTIUM PROCURANDA. *Indeed so amply has this Learned Father treated upon all that concerns the Missionary Affair, that leaving out what is peculiar to the Church of* Rome, *enough might be Extracted from his Writings to make up a* Directorium Missionarium, *worthy to be compiled for the Direction of our Missionary Clergy.*

Clergy. But there is one Chapter, De Juvandis Gentibus, & ratione agendi cum eis, *In his Eleventh Book, what deserves particular Notice in this Place, as it will guard me I hope, from unjust Reflections, by Justifying me in a good measure in the Scheme I have laid above. And being a Curious Account of the State of Modern Heathenism, I presume it will not be unacceptable to the Learned Reader, to have it added as an Appendix to the preceding Memorial.*

Nor will it I presume, a little Justify myself in the Scheme of Doctrine I at first proposed, with reference to the Baptismal Renuntiation, *as the subject Matter for the Instruction of the* Delagoans, *and do now again for that of the* Negroe *Slaves brought into* America, *that after his State of the Savage part of Heathens (such he Instances to be our* Æthiopes, *and the* Americans. *It will I say) so far Justify me, as not to appear singular therein, if I give the Reader Three other entire Chapters out of him, because of the admirable Scheme of Doctrine, without the least Exception I can*

perceive

perceive, except in two Paragraphs about the Sign of the Cross, and a Word of the Pope's *Supremacy which they contain'd. But against laying any stress on Them, our Missionaries will be able of themselves to beware; And as to the rest, they may be of Excellent use to them, and therefore I shall subjoin these Chapters also in this* Appendix.

But I cannot forbear here to observe the Artifice of the Romish Doctors, that at first they think it not proper to let the Novitiates into all the Mysteries of Iniquity *contain'd in those Additional Articles comprized in the* Trent *Creed, superadded to that of the Apostles, except that of the proper* Supremacy, *which, with them is* Articulus cadentis & pendentis Christianismi, *or the most Fundamental of all others. At first they find it to their purpose, and they are content* to lay the Foundation, which is Jesus Christ (*and indeed no other Foundation can they lay, and be called Christians*) *and then afterwards they come* to Build upon this Foundation their Gold, Silver, pretious Stones, Wood, Hay, Stubble, 1 *Cor.* 3. 11, 21.

De

A LETTER FROM THE Reverend Mr. *Tustian*, Rector of St. *Paul's Herring Creek* in *Maryland*, to Dr. *B.*

CONCERNING

The best Methods of Converting the Neighbouring *Indians*.

Reverend Sir,

I HAVE perused the Proposal for Erecting an Academy to Educate young *Indians* in *Bermudas*, or some other Part of *America*, and in Obedience to your Commands now send you my Opinion of it.

he

The Design in itself, is without doubt very Pious and Charitable, but upon the whole I cannot but say, that the Author, how much Zeal soever he may have, has certainly been misinform'd in several Particulars, touching the present State of the *British* Plantations, of which I could give you several Instances; but I shall at present touch only on the *Indians* of whom the Author seems to have so much hope, but as far as I can see without any Reason. For if I may be allowed to know any Thing of them from the Personal Conversation I have had with several of them in different and remote Colonies, or from a diligent Observation, and the best Information I could get during my near Seven Years Residence in those Parts, there are at present such Obstacles in the Way of the Conversion of those Miserable Souls as are not to be removed.

They are a People exceeding fond of their Liberty, obstinately tenacious of their Customs, and being naturally Jealous, are more than ordinarily so of the *English*, who they are sensible have many Advantages of them already; for which Reason I conceive it is, that they are presently Alarmed and Inrag'd, if by chance here and there One of them betakes himself to a civiliz'd Life. Whether they apprehend their Numbers or Strength may be lessen'd by the Revolt of others, or whatever their Reasons may be, they are unanimous, that such a One ought not to Live, and therefore he will not trust himself in such a Case with his own Brother. How absurd and Irrational must it then appear to attempt to take their Children from them by Force, or to Encourage One Nation to Prey upon another? The former wou'd Involve us in a bloody War, and possibly the latter might have the same Effect. At least

(with

(with Submiſſion to the Worthy Author) I think it would be no Evangelical Method of Propagating Chriſtianity. Neither can it be imagin'd by any One, who conſiders their Tempers and Maxims which I have hinted at above, that ever they will give up their Children to the Dominion of the *Engliſh*. Their Numbers leſſen Yearly, notwithſtanding all their Care to prevent it, and as we cannot ſuppoſe that they have any Regard to a Religion which they do not believe; ſo whoever thinks them ſuch weak Politicians as to part with the Flower of their Youth, merely for the ſake of a little Learning which they do not value, muſt know very little of their Genius, they being very Cautious and Subtle in their Conduct, weighing every Thing of moment with the moſt mature Deliberation. I cou'd Point at many more, but theſe, more is the pity, are Inſuperable Difficulties r ndring the Scheme wholly Impracticable, and therefore more than ſufficient. Notwithſtanding which I am inform'd large Sums of Money have been Contributed wherewith to Found and maintain this *Utopian* Seminary; upon which occaſion I cannot but take Notice of, and Applaud your much more diſcreet Zeal in the Propoſal you was pleaſed to make for the Inſtruction of young Negroes Slaves in our moſt Holy Faith. This I am fully ſatisfied is a Thing in ſome meaſure Practicable; I have ſeveral Chriſtian Negroes now in my Pariſh who are conſtant Communicants, and Careful to have their Children Baptized and Inſtructed, doing ſomething towards it themſelves; and if all Maſters and Miſtreſſes were preſſed earneſtly to take ſome Pains with their ſeveral Charges as you was pleaſed to propoſe; and eſpecially if they were aſſiſted with ſome proper Books, there wou'd be good Reaſon to hope

better

better of the growing Generation, which might be Instrumental in Conveying the Doctrines and Precepts of the Blessed Jesus to all their Posterity. As to the Clergy, tho' I have not an universal Acquaintance with them, yet to my certain Knowledge several wou'd be very glad to Exert themselves on such an Occasion, omitting nothing on their Parts that cou'd reasonably be expected of them. But Books are oftimes so scarce and Dear, that I have known White Children balked of their Learning for want of Bibles to read in, their Parents being, either not able, or not willing to be at the Expence,

I am,

Reverend Sir,

Your most Obliged

very humble Servant,

PETER TUSTIAN.

FINIS.

De Enunciando Evangelio.

Maxime Apud

Aethiopes & Nigritas Africanos, nobis Mancipatos, & Indos Americanos, Colonijs Britannicis ſaltem conterminos, Proluſio Miſſionaria.

S E U

Capita quædam ex Libro Multum Laudando, Thomæ a Jeſu, de Converſione omnium Gentium procuranda; Item & ex Card. Stæ Severinæ Catechiſmo Generali pro Catechumenis, excerpta, & in

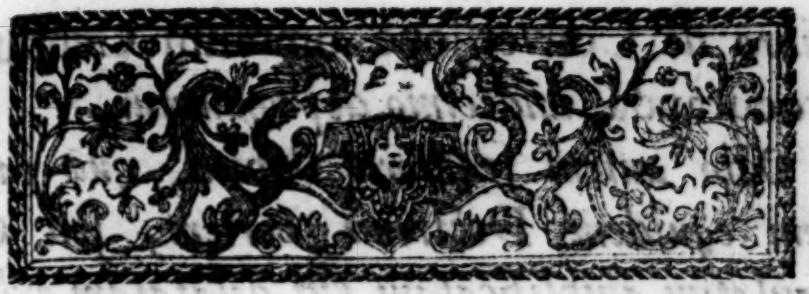
Directorium quoddam Miſſionarium digeſta.

Per *T. B. S. Th. P.* eundemq; Miſſionarium.

Fas eſt & ab Hoſte Doceri.

L O N D O N:

Printed by W. Roberts in the Year 1728.



PRÆFATIUNCULA.

CAPITA Tria priora, quæ subsequuntur, genium & indolem quarumcunq; equidem Gentium per totum Terrarum orbem quaquaversum scatentium, Nigritarum maxime & Indorum, cum quibus præ alijs nobis res est; quantis etiam Ignorantiæ tenebris, quod ad Religionem attinet, obscurantur eorundem animi, paucissimis quidem, sed & luculentissimis verbis indicant. Summa etiam Doctrinæ Capita, quibus eorundem Animi in Christiana Religione imbuendi sunt, & Rationem cum eis agendi, a mente quidem nostra Literis Superioribus declarata, minime aliena, dilucide satis indigitant & commonstrant. Quæ quidem Capita ex Thomæ a Jesu Carmelitarum Discalceatorum per Belgias Provincias Generalis,

Libro de Conversione omnium Gentium Procuranda, *undecimo depromuntur.*

Octo autem sequiora Capita, quæ eandem equidem Doctrinæ Seriem, sed & paulatim amplificatam & dilatatam exhibent; Catechumenis & Competentibus *sacro Baptismo initiandis, & ad Sacram Cænam introducendis & admittendis, insuper subindicant, qua Ratione Baptizatos &* Neophytos *exinde a Baptismo usque ad Mortem, vitam degere oporteat. Quæ quidem Capita summa Pietate cum Judicio non mediocri referta, e* Cardinalis S.tæ Severinæ de Catechumenis *Libello, inter Opera* Thomæ a Jesu, *extrahuntur.*

Sed & quantum hic dolendum sit! cum tam multi tantiq; apud Pontificios Viri, tam Dignitate quam Doctrina conspicui, rem missionariam tractare & adornare haud dedignati fuerint; inter nostrates interim paucos, imo nullos (Morgano Godwino *Nigritarum advocato, eodemq; Curato, ut & ipsemet pusillo, excipiendo) eorundem rationem quod ad scripta Directoria,* (*præter Literas laudatissimas suas Circu-*

lares

lares a Vigilantissimo nostro Diocesano, Clero & populo Americanis nuper de Conversione Nigritarum *missas) hactenus in animo quantum memini, habuisse. Nulla certe in terris Natio, ne* Hispano *vel* Portugallo *excepto, ab utrisq; Indijs plus Divitiarum & Temporalium, quam nostra asportare creditur; unde eosdem Indos cum nostris Spiritualibus, rependere obstrictos merito nos æstimemus: Verum an in re magni adeo momenti, ac est amplificatio & Exaltatio regni Christi, tanta oscitantia huic debeatur, quod Cathedralibus Dignitatibus, cum alijs Beneficijs opimis onusti, imo & saginati, (quamvis his solenne quinquies pene quovis die* Orationem Dominicam *recitare) dum precantur, ut* adveniat Regnum Dei, & fiat voluntas sua, ut in Cœlis sic & in terris, *interiorem verborum mentem haud percipiant, aut in sellis suis tumescentes non advertant; An a* Wintonia, *ut in proverbio abiturum est, adeo deviam esse viam, rei Missionariæ pro adducendis ad Dei Notitiam Populis rationem habere, deprehendatur, ut vix, ac ne vix quidem ad*

Curatiam

Curatiam etiam obtinendam, ætatem & res familiares in isto negotio consumpsisse, hactenus rationem dedit: Utrum horum tantæ oscitantiæ Causa sit, ut nulla hactenus Directoria Missionaria *a nostratibus edita sint, non facile dictu. Interim Decanum* Londino-Deriensem, *utcumq; ut fertur, diu renitentem, rem suam bene tandem consuluisse videatur, Decanatum suum ditissimum non temere abdicando, rem missionariam aggressurum; Ne & ipse, ut præ ipso quidam, post perlustratas, vel per literas tandem hinc inde scriptas, & per Instructiones Missionales quasi Visitatas Americæ Provincias pene totas; post missionarios plurimos ibidem missos, eosdemq;* Bibliothecis, *minime contemnendis instructos; post per plurimos annos labores in eo Opere exantlatos, & res familiares nimium quidem contritas; Ne & ipse, inquam, gravi senectute cum onustus fuerit, tandem succumbens, moribundus, cum psalte canat;* Ne rubore suffundatur mea causa qui quærunt te, Deus Israelis, nam propter te sustineo obprobrium, quia zelus domus tuæ exedit me, *Ps.* 69. 7, 8, 10.

Arduum

PREFATIO.

Arduum ſane opus hoc eſt! ſumptu nec exiguo Converſio Gentium procuranda *ſit. Vita certe non Contemplativa, ſed Activa, non otio, ſed negotio res eſt agenda; non a Commercio hominum removendo, ſed cum multitudine ſeſe commiſcendo; non in Collegio cum politiori literaturæ deditis converſando, ſed foras pauperibus Evangelium prædicando; imo apud ipſos Barbaros commorando, varias Regiones, ſaltus Sylvaſq; peragrando; ut verbo dicam cum Jeſu circuendo,* Act. 10. 38. *Evangelium Chriſti promoveatur, & per totum terrarum orbem tandem, auſpicante Deo, promulgabitur.*

Ita ſit; Interim cum Directorium Miſſionarium *compilandum haud tritum argumentum hactenus invenerim, inde eſt quod ad Altare pontificium Lampadem noſtram accendere invitus quidem cogor: Unde ſi fuliginem quandam attraxiſſe videatur, ne miretur. Cum autem non facile cuivis fore arbitror purum putum aurum ex tanta, ac in Papiſmo, ſcoria ſeperare; Item & ne anguis in campo ſatis florido deliteſcentis morſu lædatur Miſſionarius, & in aliorum animis venenum cum*

ſana

ſana Doctrina infundatur, imo & comedentibus *quibuſvis ex* hac pulte, ne mors ſit in olla, 2 *Kings* 4. 40. *hinc quantum potui de fæcibus depurgandum curavi; Unde cautione pauca adhibita, nihil, ſpero, inter Excerpta ſubſequentia inveniatur, quod non proficuum, & tum ad* Nigritas, *cum & cæteros ignorantiæ tenebris involutos, non accommodatiſſimum ſit.*

Sed & cum non tantum Miſſionarij Proteſtantes in Colonias Britannicas foras miſſi, ſed & in extremis etiam Angliæ & Hiberniæ *partibus ſacrum Miniſterium ineundi, invenient forſan populum in ipſorum parochiis degentem, Ignorantiæ tenebris miſerrime obrutum, imo &* Paganis *ipſis haud abſimilem; Doctrinæ Salutaris Schemata nuſquam forſan alias, populi ejuſdem Statui & conditioni magis accommodata, quam in his Excerptis de* Thoma a Jeſu, & Cardinalis S^tæ^ Severinæ *libris Catechiſticis habituri ſunt. Unde equidem vix ſcio quævis alia, quæ lectioni miniſtrorum, quibus cura animarum in ijs partibus, quaſi* partibus Infidelium *committitur, potius quam hæc Excerpta commendarem.*

Capita quædam ſelecta de re Miſſionaria notatu, quatenus rem noſtram ſpectant, digniſſima; Excerpta ex *Thomæ a Jeſu* Carmelitaru Diſcalceatorum provinciæ Belgicæ Vicarij Generalis Libro plane aureo; Item ex Catechiſmo Generali pro omnium ſectarum Catechumenis a *Cardinali Sanctæ Severinæ* compoſito. In Operibus *Thomæ a Jeſu*. Tomo. 1°. Col. Agrip. 1684.

CAPUT I.

De Juvandis Gentibus, & ratione agendi cum eis.

NAtiones omnes Paganorum, ſive Gentilium, quamvis innumerabiles ſint, ad tres claſſes referri poſſunt, ut optime annotavit Joſeph Acoſta, in *proœmio de Indorum ſalute procuranda.* Prima eſt eorum, qui a recta ratione non recedunt, & maxime politici ſunt, cujuſmodi ſunt *Sinen-*

ses, & *Japonenses*. Secunda est minus politicorum, qui quamvis literis operam non dent, legibusque scriptis careant; habent tamen adumbratam quandam Reipublicæ formam, magistratibus, honoribus ac certis sedibus ornatam, habentque militiæ Duces, ac Religionis suæ celebritatem, & ritus, ac denique ratione quadam humana gubernantur. In hoc genere erunt *Mexicani*, & *Peruenses*, de quorum Reipublicæ forma, legibus & ritibus, plura admiratione digna, & penitus incredibilia recenset idem Pater Acosta in *libro de procuranda Indorum salute*.

*** *Tertium genus est illarum gentium, quæ adeo barbaræ & silvestres sunt, ut a feris vix differant, sine lege, sine Rege, sine Magistratu, sine fœdere, & Republica, magis ferarum ac pecudum caulas, quam hominum convictum referentes. Huc spectant gentes illæ, quæ a nobis ideo* Carybes *appellantur, quia nihil aliud quam sanguinolentiam exercent, qui humana carne vescentes, nudi incedunt ubi terra fert, vix ipsa virilia tegentes: ac alii, quorum in novo orbe, ac apud* Æthiopiam, *interiorem & exteriorem* Brasiliam, *innumerasque Insulas infiniti sunt greges.*

Hi

Hi omnes pro uniuſcujuſque nationis talento, juvandi alliciendique ſunt ad fidei veritatem, aliter tamen, atque aliter. Nam primi generis, ut olim ab Apoſtolis Græci, & Romani, cæterique Aſiæ, & Europæ populi, DEO intus agente, alliciendi ſunt ad ſancti Evangelii jugum: quod ſi vi, armiſque pertentes, potius a Chriſtiana lege reddentur alieniſſimi. Secundæ vero claſſis fere eodem modo adducendi ſunt: ſed quia morum & rituum monſtra, tot tantaque apud ipſos ſunt, & tanta in ſubditos ſæviendi licentia, ut niſi potentia ſuperiori & authoritate regantur; vix aut Evangelii lucem, aut homine ingenuo vitam dignam accepturi videantur, aut in accepta perſeveraturi intelligantur: merito his præfici, qui inter tales ad vitam Chriſtianam tranſierint, Chriſtianos Principes, & Magiſtratus; cum res ipſa depoſcit, tum Eccleſiæ authoritas præcipit: ſed ita tamen, ut facultatibus, fortuniſque ſuis, & legibus non naturæ, aut Evangelio contrariis, uti libere, permitti ipſis debeat.

Tertia vero claſſis, hoc eſt illud Barbarorum genus, qui potius belluas quam homines imitantur (de quibus Ariſtot. 1. & 5. *Politicorum* ferarum more capi, & per vim domari poſſe ſcripſit, & quorum in India Occidentali infiniti ſunt greges) trahendi primum ſunt, ut ANTE OMNIA HOMINES ESSE DISCANT, ET HUMANA DOCEANTUR, AC PUERORUM MORE INSTRUANTUR. Quod ſi blanditiis ad meliora ducantur, bene: ſin minus,

nus, deferendi non ſunt; ſed ſi adverſus ſalutem ſuam proterviant, & in Magiſtratus, Medicoſque ſuos inſaniant; per potentiam, & honeſtam vim quandam, ne Evangelium impediant, coercendi ſunt, & in officio continendi: QUOS DE SILVIS TRANSFERRI AD URBES, ET HUMANAM VITAM, & quodammodo invitos ad regnum introire, ut habetur, *Luc.* 14. compellere expediet.

*** Itaque in Barbaris primum curandum eſt, ut *homines eſſe diſcant, deinde ut Chriſtiani*; quod tanti ponderis eſt, ut inde vel ſalus certa, vel certa pernicies expectanda ſit; fruſtra enim divina & cæleſtia docebis, quem ne humana quidem capere aut curare perſpicias. *Prodeſt in ea re plurimum noſtrorum hominum conſuetudo: prodeſt cultus omnis externus, atque obſervantia majorum: proſunt conventus certis & diebus, & locis, pœnæque & contumeliæ irrogatæ negligentiæ, honor & præmia recte factis propoſita, ex ipſis, qui elegantiores ſunt, cæterorum magiſtros, cenſoreſque conſtituendo. Ordo vero quidam tum oppidorum, tum domiciliorum ſtatuendus, ut non veluti funiculi fortuitas ſedes eli-*

eligant : tum vero, ut in conſpectu eorum omnis actio ſit, neque latebras petere ſinantur.

Ad hæc permixta illa, & ſine delectu ſpurca habitatio, ubi ſimul & Maritus & Uxor, filius & filia, & frater & hoſpes, & canis ipſe, atque ſus cubat, accurate avertenda eſt, quantum licebit, quæ cauſa eſt nullius pudoris, nullius paternæ reverentiæ, generis quoque, imo & ſexus contempti, equinæ cujuſdam libidinis in obvia quæque, ſine ullo pudore graſſantis. *Quæ tamen neque brevi omnia exigenda ſunt, neque deſperanda vel ſero.*

Videmus certe non parum eſſe perfectum, ubi nonnulla cura moderatoris effulſit, quæ ſi confirmata, vigilanſque fuerit ; non dubium quin alium hominum ſtatum efficiat. Unus Pater Franciſcus Xaverius, iſque nulla civili poteſtate munitus, Inſulam Mori fertur ex immaniſſima feritate ad miram manſuetudinem traduxiſſe, idque exiguo ſatis tempore. Quæ vero antiquorum inveterata conſuetudine occalluiſſe videntur; adeo ut in meliorem formam transferri nequeant, majoribus ſua amantibus, peregrina penitus reſpuentibus, ea minorum, id eſt puerilis, juveniliſque ætatis accurata inſtitutione emendanda ſunt.

Harum classium homines, aut vix homines ad Evangelii lucem adducendi sunt: quod si rationibus agendum sit, aut forte vi compellendi sint, ut fidei nostræ assensum præbeant, non dubium est quin primi generis Pagani difficilius trahantur. Quam difficultatem scripturus adversus gentes præsensit D. Thom. *in* 1. *libro contra Gentes*, cujus eam reddit rationem, Officium quidem, ait, sapientis esse veritatem eloqui, & errorem oppugnare: at contra singulorum errores agere, id esse perdifficile: quod autem singulorum errores ignoti sint: aut quod non omnes vetus vel novum Testamentum admittant, per quæ Judæi & Hæretici possunt evinci: ac proinde necesse sit confugere ad rationem naturalem; cui omnes assentiri coguntur, quæ tamen in rebus divinis est manca.

Quare cum contra Paganos mysteria supernaturalia probaturo, nec ratione, nec authoritate divina, quam ipsi non admittunt, agendum sit; merito D. Irenæus *lib.* 4. *contra hæreses cap.* 41. existimavit D. Paulum de se dixisse plus omnibus se laborasse: quia cum esset Gentium Apostolus, quæ Scripturas non admittebant; Christum esse DEUM & hominem, difficilius ad credendum induci poterant. Cæteræ vero Barbaræ nationes, quales sunt illæ secundæ classis; imo & multæ ex prima, facillimo negotio ad Evangelii cognitionem adducuntur. Neque enim ad veritatem illis persuadendam, opus erit exquisitis admodum Philosophi-

losophicisque rationibus: neque Clementis Alexandrini stromata, aut Arnobii argumenta scrutari, sed breves facilesque rationes ob oculos adducere.

Harum igitur Gentium, sive Græci, (id est Politici) sive Scythæ (id est, Barbari) ad fidem Catholicam conversio est procuranda: æque enim debitores sunt Apostolici viri Græcis, & Barbaris, sapientibus & insipientibus; quemadmodum Apostoli seipsos debitores agnoscebant. Intelligebant enim in JESU Christo non esse Judæi & Græci, Barbari & Scythæ discrimen. Neque enim alio sanguine Romani & Græci, alio Barbari redempti sunt. In illo certe linteo, quod Petro esurienti *Act.* 11. cælitus oblatum est, omne genus non solum volucrum, & animantium, verum etiam serpentum & reptilium monstratum, ac præparatum divina docet historia: ut per hæc etiam sordidos & abjectos, Domino sanctificatos intelligamus, ut nullum genus mortalium a communi omnium salute putemus exceptum.

In his igitur Barbaris convertendis, omnes charitatis vires exercendæ sunt; nec debent operarii Barbarorum ingenio, moribusque belluinis stomachati opus Domini deserere: cum scriptum sit, *homines & jumenta salvabis Domine:* id est, ut Ambros. in *Psalm* 25. interpretatur, quem alii Patres sequuntur, homines jumentis similes. Nec est tam Barbara natio, quæ si velit animum applicare, sensu ad fidem necessario careat; quamvis enim Barbari, ut

plurimum, belluinos mores præ se ferant; non tamen est desperanda salus: si tamen chamo & freno regantur, & illorum maxillæ constringantur; quod si recalcitraverint, non statim gladius adigendus est, sed pungendi moderate, & paulatim cohibendi, donec assuescant seipsos præbere obedientes. Quod si doctrinam statim non accipiant, ac docentibus se non accommodent, statim fastidiendi, aut exterminandi sunt: Christi enim pretium & sanguis sunt: ac ut experientia magna ex parte docuit, servilem naturam habentes, nisi metus ac vis aliqua inferatur, more puerorum obedire contemnunt.

Hoc enim est lorum & jugum quod Sapiens *Ecclesiastici* 35. commendat, hæc virga & onus, hoc modo vel inviti ad salutem compellentur intrare. Hæc autem omnia ita intelligenda sunt, non ut vim & sævitiam a Christi visceribus alienissimam, in Barbarorum nationes, aut tanquam in servos dominandum probemus, sed ut ostendamus etiam illiberali, & difficili ingenio, non esse salutem desperandam, si & patienter feratur, & sapienter regatur. Charitas omnia suffert, omnia sustinet, omnia sperat, patiens est, benigna est. Severitas ergo, si quæ exercenda est, a charitate aliena esse non debet. Charitatis porro nihil est ita proprium, quam ut non quærat, quæ sua sunt: hanc si & animo intime servet, & re ipsa declaret, qui infirmorum, & insipientium morbis curandis austeriorem sese interdum exhibet medicum,

non

non eſt timendum, ne ſubditorum animos ita offendat, ut vel a ſe, vel ab Evangelica ſimplicitate alienet: facile enim recuperat charitas, quos diſciplina commoverit. Imo vero per utilem timoris vim ad libertatem filiorum paulatim homines divinitus inducuntur.

Ac denique addam, ad iſtam animi ineptitudinem, morumque feritatem exuendam plurimum conducere, optimam educationem, eaque vinci & ſuperari. In humano enim ingenio plus efficit educatio, quam nativitas. Quare nulla eſt tam barbara natio, nulla tam ſtupida, quæ ſi ab ineunte ætate accurate & generoſe educetur, non deponat barbariem, induat humanitatem, & morum elegantiam. Videmus vel in ipſa noſtra Hiſpania homines in pagis quibuſdam natos, ſi apud ſuos perſeverent, ineptos haberi ac ridiculos: eoſdem traductos in ſcholas, aut curiam, aut celebres urbes, miræ ſolertiæ ingenio præſtare, nemini cedere. Ipſos Æthiopum liberos, quibus nihil apparet abſurdius, in palatio enutritos adeo promptos ingenio, & ad quodvis paratos invenias, & videas, ut ſi colorem detrahas, noſtros putes. Plurimum poteſt conſuetudo in omni genere morum, in utramque partem & boni & mali. Quare non eſt deſperandum de Barbarorum ſalute, & animali vita: quin temporum diuturnitate, aſſidua Miniſtrorum cultura & diligentia, ad Evangelium trahantur, vel tracti perficiantur.

Præterea nihil æque elaborandum eſt, nihil tanti faciendum, quam ut ex Barbaris, futuris

vel

vel jam factis Christianis, omnis Idolatriæ amor, & sensus penitus evellatur. Hæc enim omnium est pestis perniciosissima, & quod est in humana conditione miserabile, nullum virus ita intimis visceribus hæret, cum semel est bibitum, nullius turpiter amantis in scortum suum tam insanus amor, quam est Idololatræ in Idolum defixus animus: quod experientia comprobante postquam didicit *Joseph Acosta*, his verbis Idololatrarum amoris insaniam expressit: Nescio, inquit *lib.* 5. *ca.* 9. quibus verbis significem, non tam imbutos, quam in Idololatriam penitus transformatos istorum animos; ut neque in otio, neque in negotio, neque in publica, neque in privata quicquam re peragant, nisi Idolorum suorum prius superstitione adhibita: non lætari in nuptiis, non lugere funus, non epulum præbere, aut accipere, non denique aut pedem efferre domo, aut operi manum adhibere, sine sacrilegio gentili: usque adeo Diabolus oppressos eorum sensus tenet servitute miserrima. Quanto vero artificio ista omnia celent, atque dissimulent, cum publice agere haud liberum sibi esse perspiciunt, quanta rursus impudentia, cum licere sibi putant, insaniant, mirari potius possum, quam satis dicere. Quare quamvis non liceat, per vim ad Baptismum, Christianamque professionem compellere Barbaros subditos, licere tamen, imo expedire, ab idolis colendis etiam invitos revocare, hoc est illorum simulacra, & fana demoliri, superstitiones diabolicas extrudere: quæ non solum Evangelii gratiam impediunt,

verum

verum etiam naturæ legem infestant; quam ut servent, compelli infideles subditi, sine ulla dubitatione possunt: id quod aperte declarant leges Constantini, Valentiniani, Theodosii, cæterorumque Principum Christianorum: quarum non laudatores modo, sed impulsores, authoresque sancti Patres se præstiterunt.

Et quoniam consuetudo magnas vires habet, sed in Barbaris longe maximas: sicut enim bruta animantia dedocere difficile est, ita hominem parum mente vigentem, a consuetis retrahere gravissimum, maxime, ubi consuetudo profundiores radices jecit. Proinde in hac re tanti ponderis omnes suos sudores, operas, conatus, exercebit Christi operarius. Proderit autem quam plurimum ritus & signa, & omnem externum cultum diligenter curare: his quippe & delectantur, & detinentur homines animales, donec paulatim aboleatur gustus & memoria præteritorum. Quæ causa fuit Moysi, ut populum Ægyptiis ritibus assuetum multitudine sacrificiorum, & cæremoniarum detineret. Neque enim prius quod spirituale est, sed quod animale; postea superstitionis antiquæ monumenta caute & gradatim extinguenda curabit, ut Idola sua, adorationesque omnes penitus dediscant, ac pro iis Christiana disciplina, ac moribus præoccupandi sunt; priusquam paternas superstitiones & nugas imbibant: quas ridere, ac contemnere docendi sunt: præmiis & laudibus minores invitandi atque animandi, majores puerorum pudefaciendi exemplo, & terrendi.

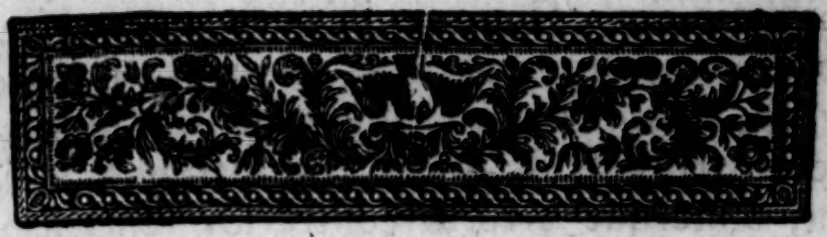
Postremo

Postremo quod omnium est & præcipue considerandum, & diligentissime observandum, non facile credet verbis, & quibusvis significationibus Barbarorum, etiamsi fidem tenere, & Baptismum appetere se proclamant. Cum enim sint leves corde, facile credunt, non fidem concipientes ex DEO, facile quoque id retractant inconstantes & leves. Diu & multum tenendi, ut quid profiteantur intelligant: ut veterem consuetudinem Idolorum deponant, & mores alios induant. Denique consuetudinis antidoto curandum est; ut vere Christum induant, & non partim in Christo, partim in Baal claudicantes, sibi graviorem acquirant damnationem; & sancto nomini gravem faciant injuriam: non multitudine sed veritate animarum, lucra computanda sunt. Ita & Religio Christiana pluris fiet, & qui illi dant nomina gloriæ atque honori erunt.

Ac tandem adversus Magos acrius pugnandum erit, eorum fucos ac fraudes detegendo, ridendo deliramenta, versutias confutando: quod si resipiscere nullo modo velint (si facultas adsit) a cæteris separandi, & graviter quandoque mulctandi, modo in plebe reliqua major turbatio non sequatur.

Quoniam vero supra de juvandis Infidelibus latissime diximus, universa ibi tradita, accommodari optime possunt pro aliis gentibus juvandis politia & urbanitate præditis: quare pro illis convertendis nihil hic addendum arbitror.

CAPUT



CAPUT II.

Brevis forma proponendi Gentibus Sanctum Evangelium.

EX omnibus igitur hactenus commemoratis, colligi potest brevis instructio, & forma prædicandi Gentibus Evangelium. Primo præmisso exordio secundum temporis, loci, aut personarum circumstantias, vel a fine nostri adventus, referendo causas, quæ impulerunt, ut a longinquis nationibus, tantis periculis, & laboribus exantlatis venerimus, solum propter DEI gloriam, & laboribus exantlatis venerimus, solum propter DEI gloriam, & eorum æternæ salutis causa, non quærentes, quæ nostra sunt, sed ipsorum tantummodo salutem, liberationem ac vitam, & ut DEUM Creatorem suum agnoscant, illique debitum famulatum & obsequium præstent. Præmisso hoc vel simili exordio tria tractanda sunt. Primum spectabit ad DEI cognitionem, illam scilicet,

ſcilicet, quam lumine naturali homines poſſunt attingere: ſumentes initium a creatione, providentia, gubernatione, perfectionibuſque divinis, docentes, quæ animæ noſtræ immortalem naturam, & finem ejus ultimum ſpectant, obiterque errores contrarios rejiciendo. Ad ſecundum vero caput ſpectabit, titulos ſive cauſas expendere, quibus DEUM aſtringimus amare, & illi inſervire, ac cultum debitum exhibere. Ad tertium tandem, inveſtigare qualis debeat eſſe hic cultus, quo DEUS ipſe ſummus colendus ſit ab homine, oſtendentes hunc tantum eſſe apud Chriſtianam Religionem, hancque eſſe veram, certiſſimam & DEO gratam: quæ tria, ſequentibus veritatibus breviter complectemur.

Prima veritas; Hominem a DEO fuiſſe conditum, ut in DEO conquieſcat, qui finis eſt, ob quem conditus eſt homo, & in eo ſitam eſſe ejus beatitudinem, demonſtrabimus; & quod anima hominis immortalis ſit, efficique beata non poſſit, rebus iſtis ſublunaribus & caducis: neque etiam ea immortalia reddent ipſam beatam, quæ in ſe beatitudinem non habent. Condidit igitur DEUS hominem non propter ſuperiora, quæ illud non indigent: nec propter inferiora, quod eſſet indignum: nihil ergo inter hominem & authorem ſuum eſt interpoſitum. Creatus eſt igitur homo propter ipſum, ut a ſolo Conditore ſuo bonum omne ipſius & beatitudo dependeret. Quocirca ſolus DEUS, qui ſolus implet mentis noſtræ

ſtræ limites, & excedit, ipſe animam noſtram poteſt beare, qui eſt beatiſſimus, qui immortalis, qui infinitus, qui quam beatitudinem habet ex ſe ipſo habet, non nactus aliunde: & communicare poteſt, nec communicans deperdit. Et in omni peregrinatione, quaſique exilio reditus in patriam dulciſſimus eſt atque optabilis, eo magis, ſi moleſta ſit peregrinatio & turbulenta, vel exilium grave & difficile, patria autem & quieta & ſuavis. Animi noſtri in hanc vitam, ſeu in peregrinationem & exilium a DEO egreſſi, quam multa perferunt gravia, iniqua, laborioſa, acerba, & dignitate ſua indigniſſima? ut Philoſophorum quidam non injuria corpus hoc vincula & carcerem animi nuncuparint. In DEO autem quieta omnia, pulcherrima, beatiſſima pluſquam poſſumus non eloqui modo, verum etiam optare. Illuc ergo cupit animus impenſius reverti, & ſuſpirat, & clamat. Sed interdum non poteſt diſerte, quæ ſentit proferre, neque ſe ipſum intelligere, obrutus denſiſſimis tenebris ignorantiæ.

Secunda veritas; In mundo unum eſſe DEUM, qui tantus & tam magnus eſt; ut nihil illo majus poſſit cogitari, & quod ille ſummus eſt conditor, mundique hujus gubernator, cujus beneficiis & providentia ſuſtentatur.

Tertia veritas, quæ ex præcedenti optime concluditur, infinitum continet debitum ac obligationem; qua homines ſupremum hunc

DEUM

DEUM amare, colere, venerari, cujus magnitudo non poteſt comprehendi, & cujus beneficia ſunt innumerabilia, aſtringuntur; ac cultum aliquem Religionis, qui gratus ſit illius puriſſimis oculis, & celſitudini dignitatis, exhibere tenentur.

Quarta Veritas, quæ conſequenter præcedentibus adjungitur eſt, neceſſario debere in hoc mundo eſſe aliquem reverentiæ & religionis modum, quo ipſe debite ac legitime colatur, juxta ſuæ majeſtatis magnitudinem. Ex quibus etiam fit neceſſario debere eſſe religionem certam & veram, qua DEUS colatur ac honoretur. Reſtat igitur, ut diligenter inquiramus quæ ſit hæc vera Religio, & ubi ſit hic verus DEI cultus?

Quinta veritas; hic cultus DEO debitus, & cætera omnia, quæ ad veram Religionem ſpectant, neceſſario debent eſſe a DEO hominibus revelata. Nam cognitio DEI, ritus & ceremoniæ, quibus Deus ipſe ab homine colendus eſt, quo res eſt præſtantior & excellentior cæteris humanæ vitæ actionibus, eo cognitionem diſciplinamque requirit ſublimiorem ac certiorem, cum ſit radix & fundamentum totius humanæ vitæ: quare hæc cognitio & doctrina debet eſſe certiſſima, firmiſſima, & infallibilis veritatis. Quare etiam oportet, ut hujus religionis doctrina & aucta, & revelata ſit a DEO ipſo, qui eſt ſumma veritas, & in quo nec ullus error, nec falſitas ulla inveniri poteſt.

Neque

Neque enim credendum eſt nobiliſſimam creaturam a DEO in terris formatam, qualis eſt homo, ad ipſum DEUM, tanquam in ultimum finem ordinatum, cujus uſibus omnia deſerviunt, fruſtra eſſe creatam, & abſque ullo medio certo ad ultimum ſuum finem perveniendi. Ad providentiam igitur DEI ſpectat, qui hominem ad ſe ordinavit, legem præſcribere, qua certo tendat in hunc finem, atque per ſe, vel per ſuorum miniſtrorum ora, doctrinam Religionis certam revelare; hoc eſt quidquid credendum, agendum, & ſperandum nobis eſt, modum quoque & rationem, quibus illum honorare, colere, eique inſervire debemus: Maxime cum intellectus humanus paſſionibus ſit ſubjectus, ac originalis peccati tenebris obſcuratus, multiſque implicatus erroribus, neceſſe eſt his rebus impediri, quo minus in perſpicienda & dijudicanda veritate perfectus ſit. Quare nulla eſt humana ſapientia ſufficiens ad perfectam veritatis notitiam aſſequendam, quoniam mens hominis, cum fragili corpore colligata, & tenebroſo domicilio incluſa, veritatem perſpicere clare non poteſt: cujus cognitio potius divinæ naturæ eſt quam hominis. Quare eam aſſequi non poſſumus, niſi addiſcendo & audiendo ab eo, qui ſolus ſcire poteſt, & docere, unde neceſſe fuit omnes Philoſophorum, aliorumque hominum ſectas, & opiniones de DEO alienas eſſe a veritate, nec ullum fundamentum, ſic mitatem, aut certitudinem poſſe habere, quæ nul-

lis divinarum vocum fulciuntur oraculis: cujus etiam argumentum eſt; Nam cum ſit cognitio ultimi noſtri finis, & menſura & regula, ſecundum quam omnes actiones noſtræ in Deum ſunt dirigendæ, circa modum ad eum perveniendi, infiniti fere exorti ſunt errores: ut in initio hujus Tractatus attigimus: idemque fere inveniemus in cultu & ſacrificio DEO exhibendo. DEUS enim non deſiderat victimam, neque muti animalis ſacrificium, neque verbenis opus habet, neque fibris, neque ceſpitibus, & multo minus humano ſanguine: quæ ſunt utique vaniſſima, ſed iis præcipue, quæ de intimo corde proferuntur. Illi ſacrificium eſt integritas animi, patientia, fides, innocentia, caſtitas, abſtinentia; donum eſt hymnus & laus. Hic eſt veriſſimus ritus, hæc illa lex Dei (ut inquit Cicero) præclara & divina, ſemperque recta & honeſta jubet, vetat prava & turpia, cui parentem ſanctiſſimæ ac certiſſimæ legi juſte ac legitime neceſſe eſt vivere.

Sexta veritas, Chriſtianam Religionem eſſe illam, in qua verus DEI cultus, vera Dei cognitio invenitur, quod manifeſte probatur; quia illa eſt vera Religio, in qua reperiuntur omnes excellentiæ ſpectantes ad veram perfectamque Religionem, cujuſmodi eſt Chriſtiana Religio. Nam ſi breviter illam deſcribamus, illam merito appellamus Religionem Chriſti, cujus author eſt ineffabilis veritatis, ſingularis ſanctitatis, quæ multo ante fuit a

ſanctiſ-

ſanctiſſimis viris prædicta, quæ nihil contra bonos mores, & rectam rationem continet, ſed mirabiliter confert ad vitam recte inſtituendam, cum ſit ſummæ ſanctitatis, integritatis, & perfectionis, quæ in ſui propagatione divinitus probata fuit, & innumeris ac veris miraculis confirmata, quæ mirabiliter inter innumeras Gentilium, Judæorum, & Hæreticorum perſecutiones, illæſa permanſit, & incredibiliter crevit, pro cujus confeſſione, ac defenſione infinitus hominum numerus cujuſcunque generis, ætatis, & ſexus, ac conditionis, tam alacriter mortem ſubiit: cujus perſecutores tam gravibus ſuppliciis mulctati ſunt: cujus ſanctati & integritati ipſimet adverſarii, vel inviti perhibere teſtimonium coacti ſunt. Quam denique, qui recipiebant ſuper naturæ ordinem ad illam ſe variis illuſtrationibus affici, & allici ſentiebant: quamque complexi ſunt tot viri ſanctitate, ſapientia, doctrina, & omni virtutum genere clariſſimi: ſed doctrina noſtræ fidei eſt hujuſmodi, ut patet diſcurrenti per motiva, quæ ſupra adduximus, & per notas Eccleſiæ Catholicæ, de quibus *lib.* 8. contra Hæreticos egimus. Videnda ſunt etiam ea, quæ prope finem Tractatus de credibilitate noſtræ fidei attigimus. Omnia igitur motiva prædicta expendenda ſunt, in hujus veritatis confirmationem, nempe Religionem Chriſtianam, fidemque noſtram eſſe a

DEO, ipſamque ſolam eſſe veram, & perfectiſſimam Religionem.

Peractis his, ac pro dignitate argumenti expenſis, ſi infideles divino illuſtrati lumine, huic veritati aſſentiantur, velintque fidei noſtræ myſteria pernoſcere, atque ad ejuſdem fidei veritatem converti: tunc edocendi erunt circa Religionem Chriſtianam, ſervata forma Catechiſmi a nobis *ſecundo Tomo* pro infidelibus præſcribenda.

CAPUT. III.

Quid ſinguli Chriſtiani rudes, ut ſunt Indi & Æthiopes, docendi ſint ex Conſil. Limenſi actione 2. cap. 4. *a Sixto V. confirmato.*

CUm divino præcepto, omnes Chriſtiani adulti teneantur pro ſuo captu ſcire, quæ ad Religionis Chriſtianæ, quam profitentur, ſubſtantiam pertinent: qualia ſunt myſteria fidei præcipua, quæ continentur in ſymbolo, mandata Decalogi omnibus ſervanda, Sacramenta quoque ea, quæ neceſſario cuique ſuſcipienda ſunt. Tum demum, quæ a DEO petere,

petere, & expectare debemus, juxta Dominicæ orationis institutionem, sedulo in iis erudiendi sunt a Pastoribus, & Ministris omnes, maxime rudiores Indi, Æthiopes, pueri pro cujusque ingenio, & oportunitate, ne gravissimo morbo ignorantiæ (ut fit passim) periclitentur, omnino autem curandum est, ut quicunque neque ætate, neque valetudine impediuntur, memoriter discant elementia Chriana, maxime symbolum fidei, orationem Dominicam, præcepta Decalogi, Sacramenta Ecclesiæ. Id ut fiat, antiquorum canorum statuta sequens præcipit stricte sancta Synodus, ut nullus adultus ad Sacramentum Baptismi admittatur, qui non prius saltem symbolum, & orationem Dominicam memoriter reddiderit. Idemque in Sacramentis Penitentiæ & Confirmationis conferendis omnino servetur, excepto vel necessitatis articulo, vel nimiæ senectutis, aut ægritudinis, sive etiam profundæ alicujus hebetudinis impedimento, quod Parochorum seu Confessariorum judicio, & conscientiæ relinquatur. Qui vero iis tantis impedimentis gravati fuerint, ut copiosiorem Catechesim non admittant, doceantur demum pro suo modo præcipua fidei capita, scilicet unum esse DEUM rerum omnium authorem, qui accedentes ad se, vita æterna remuneret, improbos & rebelles æternis suppliciis in alio sæculo puniat. Deinde hunc ipsum DEUM, esse Patrem, & Filium & Spiritum sanctum, tres quidem personas, sed unum DEUM verum

rum, præter quem nullus alius ſit verus DEUS. Nam quæ adorant aliæ gentes, præter Chriſtianam, non eſſe Deos, ſed Dæmones potius, aut figmenta hominum, Præterea Filium DEI propter reparandam ſalutem hominum, factum hominem ex Virgine MARIA, pro nobis paſſum, & mortuum, ac tandem reſurrexiſſe, & regnare in æternum. Hunc eſſe JESUM Chriſtum Dominum, ac Salvatorem noſtrum. Poſtremo neminem poſſe eſſe ſalvum, niſi credat in JESUM Chriſtum, & pœnitens de peccatis commiſſis Sacramenta ipſius ſuſcipiat Baptiſmatis, ſi quidem infidelis eſt; confeſſionis autem, ſi lapſus poſt Baptiſmum: ac denique ſtatuat ea ſervare, quæ DEUS & Eccleſia ſancta præcipiunt. Quorum ſumma eſt, ut DEUM diligat ſuper omnia, & proximum ſicut ſeipſum. Intelligant igitur Dei Sacerdotes, niſi in fide, ut oportet inſtructos, baptizent, vel a peccatis abſolvant, ſe & grandi ſacrilegio commaculare, & animarum reos, apud diſtrictum DEI judicium reddere.

CAPUT

CAPUT IV.

Brevis instructio, sive Catechismus pro rudioribus gentilibus ad Christi fidem conversis, ex Indico idomate traductus, & a Synodo provinciali Novæ Granatæ approbatus.

INterrogatio. *Quæro num sit aliquis DEUS?*
Respondeo. DEUM esse.

I. *Sunt ne pluress Dii?*

R. Unum solum DEUM esse, & præter hunc solum nullum omnino.

I. *Ubi est igitur iste DEUS?*

R. In cælo, in terra, ac ubique in omnibus locis esse.

I. *Quisnam est iste DEUS?*

R. Pater, Filius, & Spiritus sanctus.

I. *Est ne Pater DEUS?*

R. DEUM esse affirmo.

I. *Est ne Filius quoque DEUS?*

R. Similiter DEUM esse ajo.

I. *Est ne etiam Spiritus sanctus DEUS dicendus?*

R. Etiam DEUM esse dicendum.

I. *Ergo*

I. *Ergo Pater, Filius, ac Spiritus ſanctus tres Dii dicendi ſunt?*

R. Nequaquam: nam licet ſint tres Perſonæ diſtinctæ, tamen unus ſolus eſt DEUS.

I. *Quomodo cum ſit unus ſolus DEUS, affirmas eſſe tres Perſonas?*

R. Cum inter has tres Perſonas Pater non ſit Filius, nec Spiritus ſanctus; nec Filius ſit Pater, vel Spiritus ſanctus; nec Spiritus ſanctus ſit Pater, aut Filius, neceſſario tres Perſonæ diſtinctæ ſunt dicendæ.

I. *Quomodo cum tres Perſonæ ſint, dicis eas eſſe unum ſolum DEUM?*

R. Quia dum omnes tres eandem habent eſſentiam, majeſtatem, plures Dii eſſe propterea nequaquam poſſunt.

I. *Quid de ſole, luna, ſtellis, lucifero, radiis & aliis his ſimilibus rebus dicendum? ſunt ne Dii appellandi?*

R. Minime: ſed unius DEI Creaturæ ſunt, qui cælum & terram ac omnia, quæ in eis ſunt propter hominis bonum creavit.

I. *Quod nam eſt hoc bonum hominis?*

R. Ut cognoſcat in hac vita DEUM Creatorem ſuum, ſuamque gratiam adipiſcatur ac amicitiam, & in futura tandem ac æterna vita, eo fruatur in perpetuum.

I. *Alia ne ſupereſt poſt hanc vallem miſeriæ, vita?*

R. Supereſt: animæ quippe hominum minime cum corporibus inſtar animarum brutorum intereunt, ſed immortales ſunt, ac omnis interitus incapaces.

I. *Quo-*

I. *Quomodo in hac vita homo divinam assequitur gratiam, & tandem in futura fœlicitatem ac vitam perennem?*

R. Per fidem in JESUM Christum, & suorum mandatorum observantiam.

I. *Quisnam est JESUS Christus?*

R. DEUS est verus, & homo perfectus, cum enim solus DEI filius esset in tempore a DEO præfinito, hominem se fecit in purissimæ & immaculatæ Virginis MARIÆ utero, quæ etiam post partum Virgo permansit: mortuus est tandem in Cruce, ut homines a peccato, & pœna æterna redimeret.

I. *Quomodo cum DEUS fuerit, mori potuit?*

R. Mortuus est ut homo, ac tertia die statim a mortuis resurrexit, ascenditque ad cælos, ubi vivit ac regnat per sæculorum sæcula.

I. *Cum JESUS Christus pro omnibus mortuus sit, num omnes homines salvi fiunt?*

R. Non credentes in DEUM ac Dominum JESUM Christum; vel licet credant, non tamen facientes bona opera, nec mandata ejus implentes minime salvari, sed ad pœnas inferni perpetuas condemnandos esse.

I. *Qui credunt in JESUM Christum, ac ejus mandata observant, salvabunturne?*

R. Salvabuntur: atque in corpore ac anima fruentur bonis æternis, eoque nomine in fine hujus mundi JESUS Christus Salva-

tor mundi rediturus eſt, ac petiturus rationem de omnibus operibus, ac omnes mortuos reſuſcitaturus.

I. *Qui in peccatis vixerunt, habentne aliquod ſe ab hac condemnatione liberandi remedium?*

R. Non baptizatis, unicum ſalvandi remedium eſſe affirmo, ut ſe Chriſtianos faciant, filioſque Dei adoptivos per baptiſmi regenerationem.

I. *Quidnam per ſanctam Eccleſiam intelligis?*

R. Congregationem omnium Chriſtianorum, cujus quidem caput eſt JESUS Chriſtus.

I. *Quid ſi baptizati iterum peccent, quid remedii illis ſupereſt, ut non condemnentur?*

R. Confeſſio omnium ſuorum peccatorum fideliter Sacerdoti Deo facta, cum deteſtatione, ac propoſito amplius ea non committendi.

I. *An ſi hæc omnia fecerint, ſalvabuntur?*

R. Salvabuntur, ſi tamen uſque in finem in obſervatione mandatorum Dei, ac ſanctæ Eccleſiæ perſeveraverint, quæ in hoc inſtaurantur, ut DEUM ſuper omnia diligamus, & proximum noſtrum ſicut noſipſos. Amen.

Excerpta

Excerpta Capita quædam ex Catechiſmo Generali a Cardinalis S^tæ *Severinæ* compoſito, de *Neophytis* & *Competentitus* inſtituendis, priuſquam per *Baptiſma* in *Chriſti* Eccleſiam incorporentur ſeu inſerantur; & ut ad *Confirmationem* & *Sacram Cænam* denuo præparentur & admittantur; Item & quo vivendi genere Chriſtianæ profeſſioni digno, Vitam poſt Sacramenta ſemel ſuſcepta, degere obſtrictos ſeſe æſtiment.

CAPUT. I.

De doctrina fidei proponenda, tam doctis, quam rudibus; etiam de ordine quo eſt declaranda.

QUoniam vero ante Baptiſmum ea, quæ credere, & quæ ſervare debent edocendi ſunt, juxta præceptum Domini, dicentis, Matth. 28. *Euntes docete omnes gentes, bap-*

tizantes eos in nomine Patris, & Filij, & Spiritus Sancti, docentes eos servare omnia, quæcumque mandavi vobis. Ideo in Catechismo Sacerdos primum Catechumenos instruat de mysterio sanctæ Trinitatis, illud eos plane ac simpliciter exponens: non arduas disputationes, non difficiles, aut perplexas Theologicas quæstiones, quibus vel confundi, vel de fide dubij reddi possent, proponet.

Deinde eos doceat ex Moyse & Prophetis, ex Apostolis & Evangelistis, omnipotentem DEUM omnia per Verbum sibi coæternum & consubstantiale, hoc est, unigenitum Filium suum, tam visibilia, quam invisibilia initio creasse, atque ex nihilo condidisse.

Explicet autem eis casum Angelorum, & ordinem creationis, & divinam in creaturas providentiam, cur mundus conditus, cur homo creatus, quomodo gratia, & arbitrij libertate donatus, & in paradiso colonus positus, quomodo invidia diaboli mors introivit in orbem terrarum, & primi parentes ab eo seducti, DEI præceptum prævaricantes, per inobedientiam ceciderunt, & quomodo originale peccatum, ab Adam in posteros omnes, perpetua damnatione transmissum est; nam sicut ait Apostolus: *Per unum hominem peccatum in hunc mundum introivit, & per peccatum mors, & ita in omnes homines mors pertransit, in quo omnes peccaverunt.*

Postea vero doceat, quomodo DEUS, qui dives est in misericordia, statim post Adæ peccatum

catum promiſerit ſe miſſurum Chriſtum, ut ſerpentis caput contereret, id eſt, ut diaboli regnum, quod in humanum genus ſibi inique uſurpaverat, deſtrueret, & nos a poteſtate tenebrarum eriperet, & transferret in Regnum ſuum, & ipſum deinde omnibus ſequentibus ſæculis uſque ad ejus adventum repromiſerit Patribus per Prophetas, quem propoſuit propitiatorem per fidem in ſanguine ipſius, ut merito dicat Apoſtolus; *Ubi abundavit delictum, ſuperabandavit & gratia: ut ſicut regnavit peccatum in mortem, ita & gratia regnet per juſtitiam in vitam æternam.* Ac tum opportune eorundem Prophetarum divina oracula, & prædictiones de ejuſdem æterni Verbi unigeniti DEI filij Domini noſtri JESU Chriſti incarnatione, nativitate, prædicatione, virtutibus, miraculis, alijſque operibus, paſſione, morte, ſepultura, reſurrectione, & in cœlum aſcenſione, de Spiritus ſancti miſſione, Apoſtolorum in toto orbe terrarum prædicatione, gentium vocatione & converſione, deque futuro judicio, & futura omnium reſurrectione, de ſecundo Chriſti adventu ad vivos & mortuos judicandos, de promiſſione & ſpe vitæ æternæ, de retributione unicuique rependenda, juxta opera ſua, de futura gloria, de igne & alijs gehennæ pœnis, & æterna reproborum damnatione, Catechumenis fideliter exponat, atque ita paulatim eis explicet myſteria regni cœlorum.

Verum

Verum quemadmodum Ethnicis & Infidelibus divina myſteria propalanda non ſunt, dicente Domino in Evangelio: *Nolite dare ſanctum canibus, neque mittatis margaritas veſtras ante porcos*; ita cum Catechumenis magna cum diſcretione agendum eſt, ut juxta Sanctorum Patrum documenta, & traditionem, non omnia præſertim ſacratiora quædam fidei myſteria eis aperiantur, quod ea, vel non capere, vel impoſſibilia reputare, aut irridere facile queant, ſed ea tantum, quæ in vulgus efferri fas eſt, & non credentibus tuto prædicari poſſunt. Quæ autem reconditiora, & magis myſtica ſunt, poſt Baptiſmum cum jam intra Eccleſiam fuerint, commodius poterunt edoceri, quæ & ipſi apud ſe occulta, & clauſa tanquam ſigillo obſignata cuſtodiant, nec infidelibus prodant.

Si qui vero Catechumenorum ea myſteria, noſſe ſeu eorum rationem intelligere quærant, fides & humilitas eis commendanda, & inculcanda eſt teſtimonijs ſcripturarum, cujuſmodi eſt illud, Rom. 1. *Juſtus ex fide vivit.* Et illud Iſaiæ 6. *Niſi credideritis, non intelligetis.* Item Joan. 20. *Beati, qui non viderunt, & crediderunt.* Et illud Eccli. 3. *Altiora te ne quæſieris, & fortiora te ne ſcrutatus fueris, ſed quæ præcipit tibi DEUS, ita cogita ſemper, & in pluribus operibus ejus, ne fueris curioſus: non eſt enim tibi neceſſarium ea, quæ ſunt abſcondita videre oculis tuis.* Itemque Prov. 25. *Qui ſcrutator eſt majeſtatis, opprimetur a gloria.* Sunt præte-

præterea confirmandi antiquorum Patrum exemplis, qui non quærentes rationem eorum, quæ a DEO jubebantur, humili, & constanti in eum fide, imperata faciebant, atque ita illustria & admirabilia opera ediderunt, quorum etiam præclaræ fidei exempla Apostolus commemorat in *Epistola ad Hebræos*. Ac proinde hortandi, monendique sunt, ut ea, quæ de fide Trinitatis, & humani generis redemptione per Christum, ac de spe futuri seculi eis tradita sunt, fideliter credant ac retineant, scientes, quod si prius crediderint, omnia postmodum suo tempore intelligent; & quando sublimitatem eorum, quæ eis non traduntur didicerint, tunc plane cognoscent idoneos non esse Catechumenos ad ea audienda.

Sed & si qua proprio sensui repugnare, aut eis impossibilia fortasse videbuntur, admoneantur, ut captivantes intellectum in obsequium fidei, quæ eis credenda proponuntur firmiter credant, quia *non est impossibile apud DEUM omne verbum*, & quæ impossibilia sunt apud homines, possibilia sunt apud Deum.

Cæterum dum catechizantur, instituendi sunt non solum doctrina fidei, sed etiam disciplina morum, & pietatis, ac confirmandi exemplis, ex gestis Patriarcharum, Prophetarum, Apostolorum, Martyrum, Virginum, Anachoretarum, & aliorum sanctorum petitis, quod ea plurimum conferant ad ædificationem fidei & veræ pietatis, atque ad imitationem provocent, ut & ipsi per Baptismum deinde

renovati,

renovati, & ſanctorum imitatores, quantum Dominus dederit, effecti, ejus vitæ uſum teneant, quæ ablutos decet, ac tales ſe in poſterum præbeant, quales oportet eſſe Fideles in Chriſto renatos.

Catechumenos quoque de Judaiſmi, aliarumque eorum olim ſectarum erroribus admoneat, & tam ex ſacris literis, quam ex varijs veterum & ſanctorum Patrum libris ac Tractatibus, præſertim vero adverſus Judæos & Gentes conſcriptis, quorum aliqui inferius commemorabuntur, earum falſitatem redarguat, ac refutet, & fidei veritatem aſtruat. Et ad tollendas de eorum mentibus falſas, ſi quas olim imbiberunt, de humana anima opiniones, doceat eos, rationalem animam non corpoream, ſed ſpiritualem eſſe ſubſtantiam, & immortalem, intellectus, memoriæ, & voluntatis potentijs, quibus ad imaginem DEI creata eſt, præditam, & alia hujuſmodi, quæ ad errores refellendos noverit accommodata.

Symbolum Apoſtolorum eis ſæpius exponat, primum ſimpliciter, deinde pro ipſorum audientium captu luculentius, tum ex Symbolo Nicæno, & Conſtantinopolitano, quod cantatur in miſſa, & ex Symbolo Sancti Athanaſij Alexandrini, tum etiam ex Sanctis Patribus.

Explicet quoque eis orationem Dominicam, & ſingulas illius petitiones, & ubi videbitur ad ipſorum audientium ædificationem conferre poſſe, ex Sanctis Patribus in eorum Commentarijs, vel proprijs opuſculis ac ſacris interpretibus

tibus Divinorum eloquiorum, atque ex ipſo item Catechiſmo Romano.

Eandem vero orationem, & ſymbolum ipſi Catechumeni memoriæ mandare, & ſæpius recitare ſtudeant.

Doceat præterea Catechumenos Præcepta Decalogi, Dilectionis DEI & proximi, ac legis naturalis erga proximum, virtutes Theologicas & morales, Beatudines, Fructus Spiritus, Opera miſericordiæ corporalia & ſpiritualia, & Evangelica Conſilia.

Doceat item eos de peccatis capitalibus, & mortiferis, ut ea vitare ſciant, ac ab his impoſterum abſtineant, prout tenentur quemadmodum & cæteri Fideles: de corporis ſenſibus, ut eos a peccatis cuſtodiant: de inimicis hominibus: de quatuor noviſſimis, atque alijs, quæ ad Chriſtianæ vitæ inſtitutionem pertinent.

Inſuper eos doceat, omnipotentem & miſericordem Dominum non modo ut DEUM & Creatorem, verum etiam ut Patrem, & humani generis Redemptorem, ſpecialem curam atque providentiam de Electis ſuis, & in ſe credentibus habere: quod oſtendet exemplis & authoritatibus Scripturarum utriuſque inſtrumenti: præſertim vero Pſalmographi dicentis: *Ecce oculi Domini ſuper metuentes eum, & in eis qui ſperant ſuper miſericordia ejus; ut eruat a morte animas eorum, & alat eos in fame.* Et rurſus; *Immittet Angelos Domini in circuitu timentium eum. & eripiet eos.* Item, *Oculi Do-*

mini ſuper juſtos, & aures ejus in preces eorum. Vultus autem Domini ſuper facientes mala, ut perdat de terra memoriam eorum. Itemque, *Multæ tribulationes Juſtorum, & de omnibus his liberavit eos Dominus. Cuſtodit Dominus omnia oſſa eorum: unum ex his non conteretur.* Ac rurſus: *Novit Dominus dies immaculatorum, & hæreditas eorum in æternum erit. Non confundentur in tempore malo, & in diebus famis ſaturabuntur.* Et infra: *Apud Dominum greſſus hominis dirigentur, & viam ejus velet, cum ceciderit non collidetur, quia Dominus ſupponit manum ſuam.* Idemque confirmabit verbis Chriſti in Evangelio cum ait; *Nonne duo paſſeres aſſe veneunt? Et unus ex illis non cadet ſuper terram ſine Patre veſtro: Veſtri autem capilli capitis omnes numerati ſunt. Nolite ergo timere, multis paſſeribus meliores eſtis vos.* Et demum; *Capillus de capite veſtro non peribit.* Quod & in Martyrum & aliorum Sanctorum geſtis mirifice elucet. Ac proinde eos, ut in DEO omnem ſpem, omnemque fiduciam collocent, admonebit.

Eos item doceat, quæ dum initiantur diſcere, ac per ſe ipſos, cum interogati fuerint, reſpondere debeant: quid item in Baptiſmi Sacramento renunciandum, quidve credendum ſit; oportere primum eos diſcedentes a fidei contrarijs ABRENUNTIARE DIABOLO, deinde Chriſto ſe adjungere, ipſius fidem profitentes, ac ita prius de corde omni impietate ac malitia expulſa,

ſa, veram pietatem amplectentes, myſteria ingredi, & ad Baptiſmi gratiam accedere, ſanctaque percipere debere. RENUNCIETUR AUTEM DIABOLO, ET OMNIBUS POMPIS ejus. Opera vero Diaboli opera carnis eſſe intelliguntur, quæ ſunt homicidia, fornicationes, adulteria, ebrietates, & alia his ſimilia, quæ nimirum Diabolico inſtinctu prius cogitatione mentis concipiuntur, quam opere perpetrentur. POMPÆ vero ejuſdem, ſunt ſuperbia, jactantia, elatio, vana gloria, faſtus, & alia quamplurima, quæ ex his oriuntur.

Det autem operam prudens Catechiſta, ut omnia, quæ Chriſtianæ Fidei repugnant, aut diſciplinam impediunt, removeantur, ac de eorum cordibus funditus evellantur; ut his, quæ ſunt Religionis & pietatis recte imbui poſſint.

Quocirca moneat eos, ut *auguria, auſpicia, divinationes, incantationes, ſortilegia, omnes denique ſuperſtitiones tanquam Diaboli commenta, & machinationes vitent:* ſectentur vero ſincerum Religionis cultum, veritatem, juſtitiam, miſericordiam, abſtinentiam, verecundiam, pudicitiam, caſtitatem, manſuetudinem, benignitatem, & reliquas Chriſtianas virtutes, ut mentis humilitatem, oculorum modeſtiam, linguæ continentiam, ſenſuum mortificationem, corporis caſtigationem, ſuperbiæ compreſſionem, cogitationum puritatem, iræ moderationem, patientiam in tribulationibus, DEI & ſibi præpoſitorum juſſionibus prompte

& humiliter obedire, non reddere malum pro malo, non ulcisci, sed potius benefacere malefacientibus, inimicos diligere, orare pro persequentibus, injurias æquanimiter ferre; non jurare, non mentiri, non fraudare, non contumelias inferre, nec turpia aut stulta, aut scurrilia loqui, aut facere; neminem calumniari, aut circumvenire, neque aliud quicquam illicitum perpetrare, ac omnes præterea pravos habitus, & malas consuetudines abjicere: Moriendum enim sibi esse peccato, vivendum autem DEO. Nam & tunc digni erunt in nomine Trinitatis baptizari, ac superna regenerari virtute, si & vitia, & pristinum vivendi modum, & locum, & præteritæ vitæ socios mutent, ut spiritu viventes Christum indui mereantur, quemadmodum dixit Apostolus, Gal. 3. *Quicunque in Christo baptizati estis, Christum induistis.*

Si quis interdum Catechumenorum per animi elationem dixerit, aut significarit, nolle se una cum reliquis Catechumenis, aut cum pauperibus, vel illis, aut illis, sed vel solum, vel cum certis quibusdam tantum baptizari, docendus erit *Deum superbis resistere, humilibus autem dare gratiam*; ac proinde Sanctum Baptismi lavacrum non fastum, aut arrogantiam admittere, sed pænitentiam requirere & animi humilitatem, neque alienum a dignitate sua debere putare eum, qui divitijs affluit simul cum paupere baptizari, cum obscuro nobilem, herum cum eo, qui sibi servus fuit. Nemo

enim

enim unquam tantopere ſe demittet, quantopere Chriſtus, in quo baptizatur quicunque ſalutaribus aquis intingitur, ſeſe dejecit, qui ſalutis noſtræ cauſa ſervilem quoque formam aſſumſit.

Si quis præterea ambitione ductus, inſinuaverit ſe non a deputato Presbytero, ſed ab Epiſcopo tantum, aut magno aliquo Prælato, ſive etiam eximiæ ſanctitatis ſacerdote, Baptiſmi Sacramentum ſuſcipere velle; doceatur eum, qui curatione indiget, de judicibus ſibi judicium arrogare non debere, nec eorum a quibus purgatur, dignitates, pretiaque anxie & moroſe diſquirere; & quamvis, alius alium probitate vitæ, aut gradus dignitate præcellat, eandem tamen cujuſque Baptiſmi in Sanctæ Trinitatis nomine collati, vim eſſe. Baptiſmus namque talis eſt, qualis ille eſt, in cujus poteſtate datur, non qualis eſt ille per cujus miniſterium datur. Et ideo ſi unus a viro juſto & ſancto baptizetur, alter ab alio inferioris meriti apud DEUM, inferioris gradus, inferioris continentiæ, inferioris vitæ, unum tamen, & par eſt, & æquale quod accipiunt, quia per miniſtros diſpares DEI munus æquale eſt, cum non illorum ſit minus, ſed ipſius Chriſti, qui principaliter baptizat.

CAPUT

CAPUT II.

De susceptione Baptismi, & de alijs prævijs dispositionibus ad illum.

DOceat quoque eos ad pœnitentiam superioris vitæ, quæ exigitur ante Baptismum, probe tenendam, ut contritionem, vel saltem attritionem habeant omnium peccatorum ac delictorum, quæ contra DEUM, & proximum commiserunt, ut ea nimirum ipsis displiceant: & si qui spiritus fervore, seu devotione sibi, vel alteri presbytero peccata, quæ hactenus admiserunt, confiteri velint, audiantur; non quidem, ut eorum absolutionem accipiant, sed ut sic ea serio & ex animo se odisse, perspicuum faciant, atque ex hujusmodi humiliatione, & pudore se magis idoneos præstent ad Baptismi gratiam recipiendam, vel ut ad peccata vitanda remedia suscipiant, aut spiritualis vitæ præceptis informentur.

Cum Baptismi tempus institerit, Sacerdos instruat *Competenter* de Sacramento, & de ejus ad salutem consequendam necessitate, vi, utilitate, & effectu: & quod sicut docet *B. Cyrillus Hierosolymitanus:* Magnum est sane propositum hoc Baptisma; Captivitatis liberatio, pecca-

peccatorum remiſſio, mors peccati, animæ regeneratio, veſtimentum candidum, ſignaculum ſanctum & indebile, currus ad cœlum, delitiæ paradiſi, regni cæleſtis conciliatio, chariſmaque adoptionis filiorum. Et *S. Gregorius Nazianzenus*, Baptiſmus eſt ſplendor animarum, vitæ in melius mutatio, conſcientiæ ad DEUM integratio, Baptiſmus infirmitatis noſtræ adjumentum; Baptiſmus carnis eſt abjectio, Spiritus affectatio, verbi participatio, figmenti inſtauratio, peccati diluvium, lucis communicatio, tenebrarum depulſio, Baptiſmus vehiculum ad DEUM; Peregrinatio cum Chriſto; fidei adminiculum; mentis perfectio; cœleſtis regni clavis; vitæ commutatio, ſervitutis abrogatio; vinculorum ſolutio, compoſitionis & coagmentationis noſtræ in meliorem ſtatum converſio. Quodque demum Baptiſmus omnium DEI beneficiorum præclariſſimum, & præſtantiſſimum eſt: ut enim quædam Sancta Sanctorum vocantur, & Cantica Canticorum; quod ſcilicet latius pateant, ac plura complectantur, præcipuamque dignitatem habeant, eodem modo Baptiſmus quoque illuminatio dicitur, quod omnes alias illuminationes ſanctitate præcedat. Hæc & alia ſimilia ex ſanctis Patribus illos edoceat.

Hortetur inſuper eos, ut ad ſacrum Baptiſma firma & conſtanti fide accedant, atque id ſimplici & puro corde, ac ſincera mente, quemadmodum divina gratia renovandos oportet, ſuſcipere ſtudeant, ut gratiam quæ cuivis

non

non ponenti obicem confertur, inde consequantur in remissionem omnium peccatorum, juxta quod scriptum est: *Sentite de Domino in bonitate, & simplicitate cordis, quærite illum, quoniam invenitur ab his, qui non tentant illum; apparet autem eis, qui fidem habent in illum Sap.* 1. Et paulo post: *Quoniam in malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis. Spiritus enim sanctus disciplinæ effugiet fictum.* Ac idcirco caveant ne ficte, simulate ad illud accedant, ne omnipotens DEUS tanto scelere offensus, ab eis graves pænas, magnamque exigat ultionem.

Jejunium quoque ante Baptismum, ex veteri more triduanum, aut biduanum, vel prout videbitur, & sine intermissione oratio eis indicatur, ac sedulo admoneantur, ut ad sacra mysteria suscipienda parati sint.

Et ad extremum (quoniam post Baptismum confirmandi sunt, & communicare debent) de Sacramentis *Confirmationis*, & *sacræ Eucharistiæ*, quantum eorum statui & capacitati convenit, instruantur.

CAPUT III.

Non sufficere Baptismum, nec fidem in Christo, nisi simul adsit observantia mandatorum, carnis & passionum mortificatio.

UT autem, quæ post Baptismum eis servanda sunt, doceantur, sacerdos diligenter instruat eos de his, quæ agere & servare, quæque cavere debent. Primum admonebit, ut singuli meminerint se Christi fide percepta, præstantissimum nomen una cum antiquis Sanctis & Patribus sortitos fuisse, & idcirco Christiano cognomine, quod a Religio Christi nomine deductum, in salutaris lavacri Sacramento acceperunt, glorientur, & hoc usque in finem firmum, intemeratumque servare contendant, gaudentes in se illud Isaiæ vaticinium esse completum, Isa. 65. *Et servos suos vocabit nomine alio*, hoc est, nomine Christiano, quo nunc omnes servi Christi se vocari lætantur. *Neque enim nomen aliud sub cælo datum est, in quo oporteat nos salvos fieri*, Act. 4. Unde & Propheta subsequenter adjungit: *In quo qui benedictus est super terram benedicetur in Deo, Amen*, 65.

Verum ne putent hujus tanti Christiani nominis professionem sibi sat esse ad æternam vitam comparandam; nisi & huic nomini divina præcepta observantes, vitæ pietate & bonorum operum exercitatione respondeant, sicut ipse Dominus contestatur, Math. 7. *Omnis arbor, quæ non facit fructum bonum, excidetur, & in ignem mittetur. Igitur ex fructibus eorum cognoscetis eos. Non omnis, qui dicit mihi Domine, Domine, intrabit in regnum cælorum, sed qui facit voluntatem Patris mei, qui in cælis est, ipse introibit in regnum cælorum. Multi dicent mihi in illa die, Domine, Domine, nonne in nomine tuo prophetavimus, & in nomine tuo Dæmonia ejecimus, & in nomine tuo virtutes multas fecimus? Et tunc confitebor illis, quia nunquam novi vos: discedite a me omnes, qui operamini iniquitatem*, & quæ sequuntur. Ac iterum, Joh. 15. *Ego sum vitis vera, & Pater meus agricola est: omnem palmitem in me non ferentem fructum, tollet eum, & omnem qui fert fructum purgabit eum, ut fructum plus afferat.* Et B. Joannes Apostolus, 1 Joh. 2. *Et in hoc scimus quoniam cognovimus eum, si mandata ejus observamus. Qui dicit se nosse DEUM, & mandata ejus non custodit, mendax est, & in hoc veritas non est.*

Neque arbitrentur sibi Baptisma sufficere, si post illud male vivant, & ad peccata redeant, ne se vocatos esse ad humanæ vitæ commoda, & solatia, aut ad carnis & seculi voluptates: Non enim inquit Apostolus, 1 *Thessal.* 4. *vocavit nos DEUS in immunditiam, sed in sanctificationem;*

cationem; ac idcirco eis opus esse multa industria & pietate multaque virtute, Job. 7. *Militia enim est vita hominis super terram*; & grandis adhuc eis restat via. Nam quemadmodum filij Israel postquam de manu Pharaonis, servitute Ægypti liberati sunt, & mare rubrum transierunt (in quo omnes, Apostolo teste, baptizati fuerunt) non statim in terram promissionis a Deo perducti sunt, sed per XL. annos in deserto morantes, post multa prælia inita, & calamitates perpessas; varijs tentationibus antequam ad eam tandem pervenirent, probati sunt: ita & de servitute Diaboli liberatos, & renatos fonte Baptismatis, in hoc sæculo ad Dominum peregrinantes multipliciter probari oportet, donec ad terram viventium, & cælestem Hierusalem Fidelibus promissam pervenire mereantur (non enim ignavos, formidolosos, desides, & otiosos vult Dominus milites suos, sed solicitos, magnanimos, strenuos, & laboriosos) interim tamen formidantes, ne cadant, cum timore & tremore salutem suam operentur, in laboribus, in vigilijs, in eleemosynis, in orationibus, in oblationibus, in jejunijs & castitate.

Sed & eos moneri oportebit, quod quamvis a fomite, seu carnis concupiscentia, quæ baptizatis relicta est ad agonem, se assidue oppugnari sentiant: tamen si illi per JESU Christi gratiam fortiter restiterint, aut non consenserint, ipsis nocere non valet, nec imputabitur ad culpam, juxta Apostolum dicentem:

Nihil ergo damnationis est ijs, qui sunt in Christo JESU, qui non secundum carnem ambulant, Rom. 8. 1. quinimo qui legitime certaverit, coronabitur. Quod si carnis illecebris & tentamentis cedant, suum peccatum DEO omnium bonorum Auctori, qui odit peccatum, & peccatorem, ne impie tribuant, sed sibi ipsis, suoque consensui & voluntati, sicut beatus Jacobus dicit, Jac. 1. 13. *Nemo cum tentatur, dicat quoniam a DEO tentatur: DEUS enim non intentator malorum est. Ipse autem neminem tentat; Unusquisque vero tentatur a concupiscentia sua abstractus & illectus. Deinde concupiscentia cum conceperit, parit peccatum: peccatum vero cum consummatum fuerit, generat mortem.*

Tum quoque Catechista de observantia mandatorum edocebit eos, quod teneantur ad eam omnes adulti baptizati, illaque habeat Christi gratia promissionem æternæ vitæ, Domino dicente, Matth. 19. *Si vis ad vitam ingredi, serva mandata.* Et iterum Luc. 10. *Hoc fac & vives.*

Quare nec eorum quisquam apud semetipsum dicat, *Ego jam credidi, salvus ero:* nam nisi fidem operibus teneat, fallitur evidenter: vera etenim fides est, quæ in hoc quod verbis docet, moribus non contradicit. Ac tunc veraciter fideles erunt, si quod verbis promiserunt, operibus impleant. Cum autem ipsi in die Baptismatis omnibus *Satanæ operibus*, atque omnibus *pompis abrenuntiare* promiserint, unusquisque in suam memoriam revocet,

ut

ut post Baptismum fideliter servet, quæ spopondit ante Baptismum.

Nemo itaque quantumvis justificatus liberum se esse ab observatione mandatorum putare debet. Nemo item sibi de sola fide blandiatur, ratus sola se fide hæreditatem esse consecutum, etiamsi Christo non compatiatur, ut glorificetur: *Nam & Christus ipse* (ut inquit Apostolus, Phil. 2.) *cum esset Filius DEI, didicit ex ijs, quæ passus est obedientiam, & consummatus, factus est omnibus obtemperantibus sibi causa salutis æternæ.* Item Princeps Apostolorum Petrus. *Satagite, ut per bona opera certam vestram vocationem, & electionem faciatis; hæc enim facientes non peccabitis aliquando,* 2 Pet. 1. 10.

Ac proinde ipsi Neophyti moneantur, *ut in Baptismate justificati, & amici DEI ac domestici facti, euntes de virtute in virtutem, renoventur,* ut Apostolus docet, *de die in diem, hoc est, mortificando membra carnis suæ, & exhibenda ea arma justitiæ in sanctificationem per observationem mandatorum DEI, in ipsa justitia per Christi gratiam accepta, cooperante fide bonis operibus crescant, atque magis justificentur,* sicut scriptum est: *Qui justus est, justificetur adhuc.* Et iterum: *Ne verearis usque ad mortem justificari.*

Mandatorum autem & præceptorum observantiam, argumentum esse dilectionis nostræ erga se, Dominus sæpe definivit, dicens: *Si diligitis me, mandata mea servate,* Joh. 1. Et iterum: *Qui habet mandata mea, & servat ea, ille est, qui*

diligit

diligit me. Qui autem diligit me, diligetur a Patre meo. Et rursus: *Si quis diligit me, sermonem meum servabit, & Pater meus diliget eum, & ad eum veniemus, & mansionem apud eum faciemus.*

CAPUT IV.

De dilectione Dei, & proximi, de patientiæ bono, & præmio bonorum operum.

PRæcipue autem eos doceat Catechista, ut dilectionem erga DEUM & proximum habeant, juxta præceptum, Luc. 10. *Diliges Dominum DEUM tuum ex toto corde tuo, ex tota anima tua, ex totis viribus tuis, & ex omni mente tua, & proximum sicut teipsum,* ut in initio ordinis Baptismi eis proponitur. Et juxta id quod de proximo diligendo Dominus, nocte qua tradebatur, mandavit, dicens: *Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos, ut & vos diligatis invicem. In hoc cognoscent omnes, quia discipuli mei estis, si dilectionem habueritis ad invicem.* Et iterum, *Hoc est præceptum meum, ut diligatis invicem, sicut dilexi vos.* Item Joan. 15. *Mando vobis, ut diligatis invicem.* Sed & illud certissimum est, sine charitate

charitate cætera DEI dona, atque virtutes inutiles reddi, ipſo Paulo Apoſtolo dicente: *Si linguis hominum loquar & Angelorum, charitatem autem non habeam, factus ſum velut æs ſonans, aut cymbalum tinniens. Et ſi habuero Prophetiam, & noverim myſteria omnia, & omnem ſcientiam, etſi habuero omnem fidem, ita ut montes transferam, charitatem autem non habuero, nihil ſum. Etſi diſtribuero in cibos pauperum omnes facultates meas, etſi tradidero corpus meum ita ut ardeam; charitatem autem non habuero, nihil mihi prodeſt*, 1 Cor. 13.

Quamobrem & proximos diligant, & juvent, illiſque bene faciant, non ſolum amicis & bonis; ſed etiam inimicis & pravis hominibus charitatem & miſericordiam impendant, juxta præceptum Domini: *Eſtote miſericordes ſicut & Pater veſter miſericors eſt*, Luc. 6. 36. Charitatem namque Chriſtianam non intra amicos & notos tantum contineri; verum etiam ad malevolos & inimicos extendi, & cuilibet proximo deberi, ac impendendam eſſe, ut omnes propter Dominum diligamus, etiamſi ab ijs gravia damna, offenſas, aut injurias acceperimus, aut etiam ſuſtineamus, *Math.* 5. quemadmodum ipſemet Dominus præcepit: *Audiſtis, quia dictum eſt: Diliges proximum tuum, & odio habebis inimicum tuum. Ego autem dico vobis, diligite inimicos veſtros, benefacite his, qui oderunt vos, & orate pro perſequentibus & calumniantibus vos, ut ſitis filij Patris veſtri, qui in cælis eſt, qui ſolem ſuum oriri facit ſuper bonos & malos, & pluit ſuper*

juſtos

justos & injustos. Si enim diligitis eos, qui vos diligunt, quam mercedem habebitis? Nonne & Publicani hoc faciunt? & si salutaveritis fratres vestros tantum, quid amplius facitis? Nonne & Ethnici hoc faciunt? Estote ergo & vos perfecti sicut & Pater vester cælestis perfectus est. Et apud alium Evangelistam: *Diligite inimicos vestros; benefacite his, qui oderunt vos. Benedicite male dicentibus vobis, & orate pro persequentibus vos*, Luc. 6.

Hoc autem & Dominus suo confirmavit exemplo, qui pro suis crucifixoribus oravit, Luc. 23. *Pater dimitte illis, non enim sciunt, quid faciunt.* Et beatus Protomartyr Stephanus Dominum imitatus, dum a Judæis crudeliter lapidaretur, ut Apostolorum Acta testantur, *positis genibus clamavit voce magna dicens: Domine ne statuas illis hoc peccatum*, Act. 7. Idemque & Moyses, & alij servi Dei humiliter observarunt.

Insuper præmoneat eos, atque hortetur ad patientiam, & ad futuras tribulationes, & hujus vitæ adversitates, tentationes, & mala, quibus divina bonitas suos exerceri, & tanquam aurum igne probari permittit, fortiter & æquo animo perferenda: *Nam si crucem & mortem oportuit pati Christum, & ita intrare in gloriam suam: quanto magis Fideles & servos ejus? Non enim est discipulus super Magistrum, nec servus super Dominum suum.* Et sicut scriptum est: *Per multas tribulationes oportet nos intrare in Regnum Dei:* & Apostolus dicit: *Omnes, qui*

pie

pie volunt vivere in Christo JESU, persecutionem patientur.

Quod & in Sanctis omnibus mirabiliter eluxit: certoque sciant & sperent sibi a DEO perpetuas coronas propositas esse in cælis, si legitime certaverint in terris. Quapropter permanentes in vocatione sua, molestias, tribulationes, miseriasque omnes libenter ferant, existimantes crucem sibi jugiter ferendam esse cum Christo, quemadmodum & ipse sæpe in Evangelio monet: *Qui non accipit crucem suam, & sequitur me, non est me dignus.* Et iterum, *Si quis vult post me venire, abneget semetipsum, & tollat crucem suam quotidie, & sequatur me.* Item, *Qui non bajulat crucem suam, & venit post me, non potest meus esse discipulus.*

Neque ipsis hæc dura, gravia, aut impossibilia videantur, cum divina cooperante gratia, ea omnia possibilia, facilia, & suavia esse experimento cognituri sint juxta verba Salvatoris: *Tollite jugum meum super vos, & discite a me quia mitis sum & humilis corde, & invenietis requiem animabus vestris: Jugum enim meum suave est, & onus meum leve.* Et sicut Propheta dicit: *Gustate & videte, quoniam suavis est Dominus: Beatus vir, qui sperat in eo.* Ac Joannes Apostolus affirmat: *Mandata ejus gravia non sunt.* Et sui exemplo nos docet Paulus dicens: *Scio & humiliari, scio & abundare* (ubique & in omnibus institutus sum, & satiari, & esurire, & abundare, & penuriam pati) *Omnia possum in eo, qui me confortat.*

Quinimo eis oſtendatur, hæc ipſa mandata, ac omnia bona opera in DEI gratia facta, magnam æternamque repoſitam habere remunerationem, juxta promiſſionem Domini: *Omnis qui reliquerit domum, vel fratres, vel ſorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agrum propter nomen meum, centuplum accipiet, & vitam æternam poſſidebit.* Et iterum, *In patientia veſtra poſſidebitis animas veſtras.* Item, *Si quis mihi miniſtrat, me ſequatur, & ubi ſum ego, illic miniſter meus erit. Si quis mihi miniſtravit honorificabit eum Pater meus.* Et infra: *Si hæc ſcitis, beati eritis, ſi feceritis ea,* Et ut tradit Apoſtolus: *Qui* (ſcilicet Deus) *reddet unicuique ſecundum opera ſua.* Quocirca & Dominus in Judicio dicet his, qui a dextris ejus erunt: *venite benedicti Patris mei, poſſidete paratum vobis regnum a conſtitutione mundi; Eſurivi enim & dediſtis mihi manducare; ſitivi & dediſtis mihi bibere; hoſpes eram, & collegiſtis me: infirmus, & viſitaſtis me: in carcere eram, & veniſtis ad me,* Math. 25.

CAPUT

CAPUT. V.

De confessione fidei, de perseverantia, & damnis, quæ peccatum mortale consequuntur.

CUM autem victoria, quæ vincit mundum sit fides nostra, hortandi sunt imprimis, & confirmandi, ut in fide permaneant, constantes & fortes sint, semper parati eam confiteri, & pro ejus confessione, & Domini gloria occumbere. Nec vero ipsam mortem propter Christum formident, aut oppetere timeant; cum ipse dicat: *Nolite timere eos, qui occidunt corpus; animam autem non possunt occidere: sed potius timete eum, qui potest & animam, & corpus perdere in gehennam.* Et paulo post: *Omnis qui confitebitur me coram hominibus, confitebor & ego eum coram Patre meo, qui in cælis est. Qui autem negaverit me coram hominibus, negabo & ego eum coram Patre meo, qui in cælis est.* Et Paulus Apostolus: *In nullo terreamini ab adversarijs, quæ illis est causa perditionis, vobis autem salutis, & hoc a Deo: quia vobis donatum est pro Christo, non solum, ut in eum credatis, sed ut etiam pro illo patiamini, idem certamen habentes, quale & vidistis in me, & nunc audistis de me,* Phil. 1.

Sed & monendi ſunt, ut in virtutibus, pietate, & bonis operibus Dei auxilio confiſi, qui operatur in eis, & velle, & perficere, pro bona voluntate perſeverere ſtudeant, ut æternam ſalutem conſequantur, Domino iterum atque iterum conteſtante: *Qui perſeveraverit uſque in finem hic ſalvus erit.* Ut autem perſeverantiæ donum hujuſmodi obtineant, DEUM humiliter deprecentur, ut ſpeciale eis auxilium ad illud conſequendum impartiri dignetur.

Caveant autem, ne ad corruptos prioris vitæ mores, ac vitia redeant, conſiderantes illud, quod Salvator noſter ei quem vocaverat, ut ſe ſequeretur, & petenti, ut permitteretur primum ire & ſepelire patrem ſuum, dixit: *Sine ut mortui ſepeliant mortuos ſuos, tu autem vade & annuntia Regnum Dei.* Et id quod alteri dicenti: *Sequar te Domine, ſed permitte mihi primum renuntiare his, qui domi ſunt*; reſpondit: *Nemo mittens manum ſuam ad aratrum, & reſpiciens retro, aptus eſt regno Dei.* Sed quemadmodum Tobias ſenior docebat filium ſuum ab infantia DEUM timere, & abſtinere ab omni peccato, & inter alia, de quibus poſtmodum eum monebat, illud erat: *Omnibus diebus vitæ tuæ in mente habeto DEUM, & cave ne aliquando peccato conſentias, & prætermittas præcepta Domini DEI noſtri.* Ita & Sacerdos doceat Neophytos, ut peccata oderint, illis non conſentiant, ſed divina juvante gratia ea omnino fugiant; juxta illud quod ſcriptum

eſt:

est: *Quasi a facie colubri fuge peccata*, quod his offendatur DEUS, & in ejus iram incurratur, sicut scriptura dicit: *Odisti omnes, qui operantur iniquitatem.* Item: *Altissimus odio habet peccatores, & misertus est pænitentibus.* Ac iterum: *Similiter autem odio sunt DEO impius & impietas ejus.* Quodque propter peccatum, gratia in Baptismi lavacro accepta amittatur, & qui mortifere peccant, ex innocentibus, puris & immaculatis, nocentes & impuri, atque anima peccati reatu maculata, viles & deformes efficiantur, juxta Prophetam dicentem; *Quam vilis facta es nimis iterans vias tuas?* Et ex filijs Dei inimici ejus & filij Diaboli, ex liberis, servi peccati, imo & ipsi Diaboli fiant, quemadmodum Salvator noster dicit: *Amen amen dico vobis, quia omnis qui facit peccatum, servus est peccati:* Servus autem non manet in domo in æternum, filius manet in æternum. *Melius enim erat illis non cognoscere viam justitiæ, quam post agnitionem retrorsum averti ab eo, quod illis traditum est, sancto mandato. Contigit enim illis id veri proverbij: Canis reversus ad suum vomitum, & sus lota in volutabro luti.*

Doceat item, quod per peccatum privantur æterna fælicitate beatæ & immortalis vitæ, visione scilicet Dei, & futura gloria, quæ revelabitur in nobis, ac obligantur æternæ mortis & damnationis pænis, quoniam, ut ait Apostolus: *Stipendia peccati mors*, omniaque bona opera per ipsos antea in gratia facta mortificantur.

cantur. Ut enim Dominus dicit apud Ezechielem, 25. *Anima, quæ peccaverit ipsa morietur.* Et paulo infra: *Si autem averterit se a justitia sua, & fecerit iniquitates secundum omnes abominationes, quas operari solet impius, nunquid vivet? Omnes justitiæ ejus quas fecerat, non recordabuntur, in prævaricatione qua prævaricatus est, & in peccato suo, quod peccavit ipsis morietur.*

Præterea demonstretur eis, quam gravis, irreparabilis, & intoleranda sit non modo pæna sensus, verum & pæna damni, quæ quidem etiam testimonio Sanctorum major est, quam cruciatus flammarum gehennæ, quodque gloriæ amissio multo major est, quam gehennæ supplicium. Quibus item, qualibus & quantis bonis peccatores priventur, in quæ vero, qualia, & quanta mala, ac supplicia incurrant ante & post mortem, & post ipsorum corporum resurrectionem. Etenim Dominus apud Matthæum, 9. laudans Ethnici Centurionis fidem, & Judæorum damnans incredulitatem, *Dico autem vobis*, inquit, *quod multi ab oriente & occidente venient, & recumbent cum Abraham, Isaac, & Jacob in regno cælorum: Filij autem regni ejicientur in tenebras exteriores: ubi erit fletus & stridor dentium.* Et rursus exponens parabolam zizaniorum dicit, 13. *Sicut ergo colliguntur zizania, & igni comburuntur, sic erit in consummatione sæculi: mittet filius hominis Angelos suos, & colligent de regno ejus omnia scandala, & eos, qui faciunt iniquitatem, & mittent eos in caminum ignis. Ibi erit fletus & stridor dentium.*

Tunc

Tunc justi fulgebunt sicut sol in Regno Patris eorum. Qui habet aures audiendi audiat. Et iterum in expositione parabolæ Sagenæ missæ in mare: *Sic erit in consummatione sæculi: Exibunt Angeli & separabunt malos de medio justorum, & mittent eos in caminum ignis, ubi erit fletus & stridor dentium.* Et de servo, qui talentum a Domino sibi creditum absconderat: *Inutilem servum ejicite in tenebras exteriores; illic erit fletus & stridor dentium*; prout & de gehenna ignis, alijsque hujuscemodi æternis supplicijs alibi sæpe. Sed & apud Joannem, 1. 5. *Venit*, inquit, *hora, in qua omnes, qui in monumentis sunt audient vocem filij Dei: & procedent, qui bona fecerunt in resurrectionem Judicij.* Quod & in symbolo explicat Athanasius: *Ad cujus* (scilicet Christi) *adventum omnes homines resurgere habent cum corporibus suis, & reddituri sunt de factis proprijs rationem. Et qui bona egerunt, ibunt in vitam æternam, qui vero mala, in ignem æternum.*

Serio igitur moneantur, *Ephes.* 4. per peccatum non contristare spiritum sanctum, in quo signati sunt; nec templum Dei, & ejusdem Spiritus Sancti, quod sunt ipsi, eorumque membra, per culpam temere violare; alioquin a Domino se fore disperdendos, & æternæ vitæ fructu privandos, sicut commonet Apostolus: *Nescitis, quia DEI templum estis, & Spiritus DEI habitat in vobis? Si quis autem templum DEI violaverit, disperdet illum DEUS. Templum enim DEI sanctum est, quod estis vos.*

Ac

Ac doceantur acceptam gratiam amitti non modo infidelitate, per quam & ipsa fides amittitur; sed etiam quocunque alio mortali peccato, quamvis non amittatur fides: & a regno Dei excludi non solum Infideles, verum etiam Fideles, qui lethalia peccata committunt, a quibus cum divinæ gratiæ adjumento abstinere possunt, & pro quibus a Christi grati separantur. Quare idem dicebat Apostolus, 1 Cor. 6. *Anne scitis quia iniqui regnum Dei non possidebunt? Nolite errare; neque fornicarij, neque idolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces Regnum Dei possidebunt. Et hæc aliquando quidem fuistis, sed abluti estis, sed sanctificati estis, sed justificati estis in nomine Domini nostri JESU Christi, & in Spiritu DEI nostri.* Et alibi: *Fornicatio autem, & omnis immunditia aut avaritia nec nominetur in vobis, sicut decet Sanctos: aut turpitudo, aut stultiloquium, aut scurrilitas, quæ ad rem non pertinet, sed magis gratiarum actio. Hoc enim scitote, intelligentes quod omnis fornicator, aut immundus, aut avarus, quod est idolorum servitus, non habet hæreditatem in regno Christi, & Dei. Nemo vos seducat inanibus verbis: propter hæc enim venit ira Dei in filios diffidentiæ: nolite ergo effici participes eorum. Eratis enim aliquando tenebræ, nunc autem lux in Domino, ut filij lucis ambulate. Fructus enim lucis est in omni bonitate, & justitia & veritate, probantes, quid sit beneplacitum Deo: & nolite*

commu-

communicare operibus infructuosis tenebrarum, magis autem redarguite.

Admonendi item sunt, Dominum respicere vias hominis, & omnes gressus ejus considerare; atque oculos Domini in omni loco contemplari bonos, & malos: DEUM ubique præsentem esse, testem, & judicem omnium, quæ aguntur, omnia implere, omnia prospicere, omnia nosse etiam minutissima quæque & interius scrutari corda & renes hominum, & cogitationes eorum. Ac propterea immundas & malas cogitationes fugandas & expellendas esse, & a peccatis, quæ animo & sola voluntate committuntur, sibi abstinendum, dicente Domino in Evangelio, Math. 5. *Audistis, quia dictum est antiquis, Non mæchaberis. Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, jam mæchatus est eam in corde suo.* Sed recto corde & firma fide in DEUM se credere, ac pie sancteque vivere debere sciant. Quoniam sicut Scriptura dicit: *Oculi Domini contemplantur universam terram, & præbent fortitudinem his qui corde perfecto credunt in eum.*

Admoneantur præterea, non satis esse ab uno, vel altero mortifero peccato abstinere, nisi ab universis abstineant; neque hæc, vel illa mandata non transgredi, nisi & omnia pariter servent. Quicunque enim, ut inquit beatus Jacobus, *totam legem servaverit, offendat autem in uno, factus est omnium reus*, Jac. 2.

Si qui tamen humana fragilitate (quod absit) post Baptismum aliquo crimine se contaminaverint, & ab accepta gratia per mortale peccatum exciderint, ad Pænitentiæ Sacramentum quod pro fidelibus, quoties post Baptismum in peccata labuntur, DEO reconciliandis ad peccatorum remissionem a Christo Domino nostro institutum est, tanquam ad secundam post naufragium tabulam, statim & confidenter confugiant, ut per illud excitante DEO & ejusdem Christi merito amissam gratiam recuperare procurent. Dei auxilio caventes, ne iterum in ea labantur, sicut scriptura dicit, Joh. 10. *Fili peccasti, non adjicias iterum. Sed & de pristinis deprecare, ut remittantur ibi.* Et alibi, Eccl. 21. *Ne dixeris peccavi; & quid mihi accidit triste? Altissimus enim est patiens redditor.*

CAPUT

CAPUT VI.

De ſuperbia præcipue vitanda, & de veteri homine exuendo, & renovatione novæ vitæ.

POrro inter alia peccata, ſuperbiam imprimis vitare debent; quod, ut Sapiens dicit: *Odibilis coram DEO ſit & hominibus ſuperbia,* Eccl. 10. Et infra: *Initium ſuperbiæ hominis apoſtare a Deo: quoniam ab eo, qui fecit illum receſſit cor ejus, quoniam initium omnis peccati eſt ſuperbia; qui tenuerit illam adimplebitur maledictis & ſubvertet eum in finem.* Et Paulo poſt: *Sedes ducum ſuperborum deſtruxit DEUS, & ſedere fecit mites pro eis. Radices gentium ſuperbarum arefecit DEUS, & plantavit humiles ex ipſis gentibus. Hæc Auguſtinus* 7. *&* 10. *Ser.*

Contra vero inter cæteras virtutes humilitatem, quæ earum mater & fundamentum eſt, eos maxime complecti, & obſervare oportet; imitantes Dominum & DEUM Salvatorem noſtrum, *qui cum in forma DEI eſſet, non rapinam arbitratus eſt eſſe ſe æqualem DEO; ſed ſemetipſum exinanivit formam ſervi accipiens, in ſimilitudinem hominum factus, & habitu inventus, ut homo. Humiliavit ſemetipſum, factus obediens uſque ad mortem, mortem autem crucis,* Phil. 2.

quique discipulos suos humilitatem sequi, & superbiam vitare docuit, aliquando dicens: *Beati pauperes spiritu: quoniam ipsorum est regnum cælorum.* Aliquando *Amen dico vobis; nisi conversi fueritis & efficiamini sicut parvuli, non intrabitis in regnum cælorum. Quicunque ergo humiliaverit se sicut parvulus iste, hic est major in regno cælorum*, Math. 15.

Quia vero non est homo, qui non peccet, & in multis offendimus omnes, & ut beatus Joannes ait: *Si dixerimus, quoniam peccatum non habemus, ipsi nos seducimus, & veritas in nobis non est.* Et iterum: *Si dixerimus, quoniam non peccavimus, mendacem facimus eum, & verbum ejus non est in nobis.* Neophyti maxime admonendi sunt, ut de accepta gratia se non extollentes, magna cordis humilitate se peccatores agnoscant, & confiteantur, cum hanc vitam, sine venialibus saltem peccatis, transire non possint, ac ut quoties cadunt, toties divina gratia resurgere studeant: Proverb. 24. *Septies enim in die cadet justus, & resurgit.* Ac ut idem Joannes dicit. 1. cap. 1. *Si confiteamur peccata nostra, fidelis est, & justus DEUS, ut remittat nobis peccata nostra, & emundet nos ab omni iniquitate.* Et subdit in cap. 2. *Filioli mei hæc scribo vobis, ut non peccetis; sed & si quis peccaverit, advocatum habemus apud Patrem, JESUM Christum justum, & ipsi est propitiatio pro peccatis nostris: non pro nostris autem tantum, sed etiam pro totius mundi.*

Frequen-

Frequenter autem Catechista eos doceat, ut in percepta gratia perseverantes, depositis vitæ erroribus, cæterisque vitijs, bonis operibus vacare pietatem sectari, virtutes æmulari, ac omne genus peccatorum vitare studeant, juxta id quod Apostolus ad Romanos, c. 5. scribit: *Justificati ergo ex fide pacem habeamus ad DEUM per Dominum nostrum JESUM Christum, per quem & habemus accessum per fidem in gratiam istam, in qua stamus & gloriamur in spe gloriæ filiorum Dei: non solum autem, sed & gloriamur in tribulationibus, scientes quod tribulatio patientiam operatur, patientia autem probationem, probatio vero spem, spes autem non confundit: quia charitas DEI diffusa est in cordibus nostris per Spiritum Sanctum, qui datus est nobis.*

Ac quemadmodum *Christus* Dominus noster *resurgens ex mortuis, jam non moritur, vivit autem Deo in æternum:* ita & ipsi in Baptismo, qui crucis, mortis, sepulturæ & resurrectionis Christi similitudinem habet, peccato semel mortui, & consepulti cum Christo, atque cum eo a mortuis excitati, licet in carne vivant, custodiant se ipsos ne denuo ad peccatum redeant, sed ambulent in novitate vitæ, ac perseverent viventes Deo in Christo JESU dicente: *Qui mihi ministrat me sequatur*; ut idem docet Apostolus, Rom. 6. *An ignoratis fratres, quia quicunque baptizati sumus in Christo JESU, in morte ipsius baptizati sumus? Consepulti enim sumus cum illo Baptismum in mortem, ut quomo-*

do

do Christus surrexit a mortuis per gloriam Patris; ita & nos in novitate vitæ ambulemus.

Idemque eos doceat, quæ ad Neophytos maxime pertinent, & ad illos proprie dicta sunt ex verbis B. Petri Apostoli dicentis, 1 Pet. 2. *Deponentes igitur omnem malitiam, & omnem dolum, & simulationes, invidias, & omnes detractiones, sicut modo geniti infantes, rationabiles sine dolo lac concupiscite; ut in eo crescatis in salutem: si tamen gustatis, quoniam dulcis est Dominus; vos autem genus electum, regale Sacerdotium, gens sancta, populus acquisitionis, ut virtutes annuntietis ejus, qui de tenebris vos vocavit in admirabile lumen suum. Qui aliquando non populus Dei, nunc autem populus Dei, qui non consecuti misericordiam; nunc autem misericordiam consecuti. Charissimi obsecro vos tanquam advenas & peregrinos abstinere vos a carnalibus desideriis, quæ militant adversus animam, conversationem vestram inter gentes habentes bonam, ut in eo quod detractant de vobis, tanquam de malefactoribus, ex bonis operibus vos considerantes glorificent DEUM in die visitationis.*

Quare & adhortetur eos, ut exuti veterem hominem, omnibus membris purificentur, omnes sensus purgent; hoc est, omnia membra, ac singulos corporis sensus, cunctasque passiones mortificent, ac induentes novum hominem, renoventur spiritu mentis suæ, quemadmodum etiam docet Apostolus, Col. 3. *Igitur si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextra DEI sedens. Quæ*

sursum

ſurſum ſunt ſapite, non quæ ſuper terram. Mortui enim eſtis, & vita veſtra eſt abſcondita cum Chriſto in DEO. Cum Chriſtus apparuerit vita veſtra, tunc & vos appareòitis cum ipſo in gloria. Mortificate ergo membra veſtra, quæ ſunt ſuper terram, fornicationem, immunditiam libidinem, concupiſcentiam malam, & avaritiam, quæ eſt ſimulacrorum ſervitus. Propter quæ venit ira DEI ſuper filios incredulitatis; in quibus & vos ambulaſtis aliquando, cum viveritis in illis. Nunc autem deponite & vos, omnia; iram, indignationem, malitiam, blaſphemiam, turpem ſermonem de ore veſtro; nolite mentiri in vicem, expoliantes vos veterem hominem cum actibus ſuis, & induentes novum, eum qui renovatur in agnitionem Dei, ſecundum imaginem ejus, qui creavit illum, ubi non eſt maſculus, & femina, gentilis & Judæus, circumciſio & præputium, Barbarus & Schyta, ſervus & liber, ſed omnia & in omnibus Chriſtus. Induite vos ergo, ſicut electi Dei ſancti & dilecti, viſcera miſericordiæ, benignitatem, humilitatem, modeſtiam, patientiam; ſupportantes invicem, & donantes vobiſmetipſis, ſi quis adverſus aliquem habet querelam, ſicut & Dominus donavit vobis, ita & vos. Super omnia autem hæc charitatem habete, quod eſt vinculum perfectionis. Et pax Chriſti exultet in cordibus veſtris, in qua & vocati eſtis in uno corpore, & grati eſtote.

Oſten-

Oſtendatque eis Catechiſta, ut hujuſmodi mentis renovationem oratione, ac quotidiana virtutum exercitatione faciant. Et ſicut alibi idem monet Apoſtolus, 2 Cor. 7. *Mundent ſe ab omni inquinamento carnis & ſpiritus, perficientes ſanctificationem in timore.* Ac demum ſicut portaverunt imaginem terenni hominis, portent & imaginem cæleſtis: *nam primus homo de terra terrenus, ſecundus homo de cælo cæleſtis:* qualis terrenus, tales & terreni; & qualis cæleſtis, tales& cæleſtes, 1 *Cor.* 15.

CAPUT. VII.

De honore & reverentia filiorum in parentes, feminarum in viros ſuos, & ſervorum in Dominos.

QUI parentes fideles habent Neophyti, doceantur eos honorare, juvare & fovere, illiſque obſequi, parere & obedire, ut naturali Jure tenentur, quod ſibi fuerint cauſa vitæ. Et Dominus præcipit in Decalogo dicens: *Honora patrem tuum, & matrem tuam, ut ſis longævus ſuper terram, quam Dominus DEUS tuus dabit tibi.* Et iterum in innovatione legis: *Honora patrem tuum & matrem, ſicut præcepit*

cepit tibi Dominus DEUS tuus, ut longo vivas tempore, & bene sit tibi in terra, quam Dominus DEUS tuus daturus est tibi, Deu. 5.

Proinde filij caveant, ne violata naturæ & Dei lege, impias manus in Patrem vel matrem injiciant, nam & in tales sceleratos filios, DEUS etiam temporalis mortis supplicium comminatus est: ita enim in Exodo mandavit: *Qui percusserit patrem suum, aut matrem, morte moriatur*, Ex. 21.

Sed nec maledicta quidem in parentem proferant: nam & eadem divina lege dicitur: *Qui maledixerit patri suo, vel matri, morte moriatur*. Et rursus in Levitico 20. *Qui maledixerit patri suo, aut matri, morte moriatur: Patri matrique qui maledixerit sanguis ejus sit super eum*. Et hoc ipsum Christus Dominus in Evangelio refert, *Math.* 15.

Contra vero commoneat eorum parentes, ut & ipsi suos filios in disciplina, atque in timore Domini educare studeant, illosque benigne ac paterne tractent; non sævientes in illos, ne nimium timidi aut pusillanimes reddantur; neque nimium dure aut aspere agentes cum ipsis, ne ad iracundiam vel indignationem provocentur, neve sic provocati in aliquam desperationem inducantur: quemadmodum idem docet Apostolus, tum ad Ephesios dicens; *Et vos patres nolite ad iracundiam provocare filios vestros, sed educate illos in disciplina, & correptione Domini.* Tum ad Coloss. 3. *Patres nolite ad indignationem provocare filios vestros,*

ut non pusillo animo fiant. Ita, Abel, Seth, Isaac, Jacob, Joseph, Benjamin, filij Job, Tobias, fratres Machabæi, & alij justi in sancto Dei timore & amore a sanctis Patriarchis & viris pijs suis parentibus educati sunt. Sed etiam docebit, quod ijs, qui loco parentum sunt honor, obedientia, reverentia, debentur, præsertim vero Dominis sacerdotibus, Episcopis scilicet & Presbyteris, qui spirituales Patres sunt, nec non Clericis & Religiosis viris, ac servis DEI, & de sacerdotibus quidem in Ecclesiastico 7. scriptum: *In tota anima tua time Dominum, & sacerdotes illius sanctifica, in omni veritate tua dilige eum, qui te fecit: & ministros ejus ne derelinquas. Honora DEUM ex tota anima tua, & honorifica Sacerdotes, & propurga te cum brachijs. Da illis partem sicut mandatum est tibi primitiarum, & purgationis*, Lev. 2. &c. Et apud Malachiam 2. *Labia sacerdotis custodient scientiam, & legem requirent ex ore ejus, quia angelus Domini exercituum est:* Et in Evangelio Dominus de correptione fraterna loquens dicit, Math. 18. *Quod si non audierit eos, dic Ecclesiæ; si autem Ecclesiam non audierit, sit tibi sicut Ethnicus & publicanus.* Et Apostolus, 1 Tim. 5. *Qui bene præsunt Presbyteri duplici honore digni habeantur, maxime qui laborant in verbo & doctrina.* Et iterum: *Mementote præpositorum vestrorum, qui vobis locuti sunt verbum Dei, quorum intuentes exitum conversationis, imitamini fidem.* Et infra: *Obedite præpositis vestris, & subjacete eis. Ipsi enim pervigilant, quasi rationem pro animabus vestris*

reddituri:

reddituri: ut cum gaudio hoc faciant, & non gementes, hoc enim non expedit vobis. De omnibus vero tam ſacerdotibus, quam alijs Dei miniſtris, & ſervis ita idem Dominus dicit, Math. 10. *Qui recipit vos, me recipit, & qui me recipit, recipit eum, qui me miſit. Qui recipit Prophetam in nomine Prophetæ, mercedem Prophetæ accipiet, & qui recipit juſtum in nomine juſti mercedem juſti accipiet. Et quicunque potum dederit uni ex minimis iſtis calicem aquæ frigidæ tantum in nomine diſcipuli: amen dico vobis non perdet mercedem ſuam.* Et iterum: *Quicunque ſuſceperit puerum iſtum in nomine meo, me recipit, & quicunque me receperit, recipit eum, qui me miſit.* Ac rurſus: *Qui vos audit, me audit; & qui vos ſpernit, me ſpernit: qui autem me ſpernit, ſpernit eum qui miſit me.* Item, *Amen amen dico vobis, qui accipit ſi quem miſero, me accipit: qui autem me accipit, accipit eum, qui me miſit.* Et Apoſtolus docet: *Reddite ergo omnibus debita; cui tributum, tributum; cui vectigal, vectigal; cui timorem, timorem; cui honorem, honorem. Nemini quicquam debeatis: niſi ut invicem diligatis.*

Mulieres admoneat, ut humiles, verecundæ, ſobriæ, caſtæ, & modeſtæ ſint; & juxta verbum Dei dicentis primæ parenti noſtræ Evæ, Genſ. 3. *Sub viri poteſtate eris, & ipſe dominabitur tui.* Viris ſuis in omnibus ſubjectæ, in Eccleſijs velato capite orent, & taceant; domi autem diſcant a viris ſuis: fucos, pigmenta, capillaturas, cincinnas, & omnem ſuperfluum

ornatum vitent, ut se vere pompis diaboli in Baptismo abrenuntiare ostendant, & mulieres infideles ex earum pia & sancta conversatione ad Christianam fidem amplectendam provocentur.

Viros autem doceat, ut uxores suas, ut corpora sua diligant, illis adhæreant, cum eis cohabitent, & non sint amari ad illas; cum inter legitimos Conjuges fideles matrimonium magnum sit sacramentum in Christo & Ecclesia, ac divina & naturali lege individua & perpetua vitæ consuetudo atque vinculum indissolubile esse debeat: quemadmodum dixit Adam, cum Evam e sua costa ædificatam, & a Domino ad se adductam agnovit, Gen. 2. *Hoc nunc os ex ossibus meis, & caro de carne mea: hæc vocabitur virago, quoniam de viro sumpta est. Quamobrem relinquet homo patrem suum & matrem suam, & adhærebit uxori suæ, & erunt duo in carne una.* Et Dominus noster in Evangelio confirmavit, Math. 19. *Non legistis*, inquiens, *quia qui fecit hominem ab initio masculum & feminam fecit eos. Et dixit, Propter hoc dimittet homo patrem & matrem, & adhærebit uxori suæ. Et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separet.* Sed & Apostolus fusius eadem docens ait: *Viri diligite uxores vestras, sicut & Christus dilexit Ecclesiam, & seipsum tradidit pro ea*, Eph. 5.

Ac subinde ipsi viri sciant cum legitimis uxoribus suis se perpetuo permanere debere,

nec

nec eas dimittere, aut deſerere eas ſibi fas eſſe: neque etiam apud Chriſtianos repudium, aut divortium locum habere, niſi ex cauſa fornicationis, ſive adulterij quoad tori ſeparationem, ut Dominus & Salvator in monte docuit: *Dictum eſt autem, quicunque dimiſerit uxorem ſuam, det ei libellum repudij. Ego autem dico vobis; quia omnis qui dimiſerit uxorem ſuam, excepta fornicationis cauſa, facit eam mæchari: & qui dimiſſam duxerit, adulterat*, Math. 5.

Quamobrem admonendi ſunt, uxoribus debitum reddant, nec invicem ſe fraudent, niſi de conſenſu ad tempus, ut orationi, ſeu ſacrorum myſteriorum ſuſceptioni vacent; prout idem Apoſtolus Corinthijs 4. reſpondens docet: *De quibus autem ſcripſiſtis mihi: Bonum eſt homini mulierem non tangere; propter fornicationem autem unuſquiſque ſuam uxorem habeat, & unaquæque ſuum virum habeat. Uxori vir debitum reddat: ſimiliter autem & uxor viro. Mulier ſui corporis poteſtatem non habet, ſed vir; Similiter & vir ſui corporis poteſtatem non habet, ſed mulier. Nolite fraudare invicem, niſi forte ex conſenſu ad tempus, ut vacetis orationi: & iterum revertimini in id ipſum; ne tentet vos Satanas propter incontinentiam veſtram*, 1 Cor. 7.

Quocirca exhortandi ſunt viri ad ſervandam, perpetuoque retinendam pacem, & concordiam cum uxoribus ſuis, nec tamen indulgeant earum vanis deſiderijs & voluptatibus, ſed ſatagant, ut ſint piæ & modeſtæ in omnibus; ut quietam & tranquillam vitam in mutua

tua charitate ducant, ac præcipue Domino placere possint, juxta Sapientem cum dicit, *In tribus placitum est spiritui meo, quæ sunt probata coram Deo & hominibus. Concordia fratrum, & amor proximorum, & vir & mulier bene sibi consentientes, & super utrosque mulier cum viro*, Eccl. 25.

Servos doceat in sua vocatione propter Dominum permanere debere dicente Apostolo: *Unusquisque in qua vocatione vocatus est, in ea permaneat: Servus vocatus es? Non sit tibi curæ, sed & si potes fieri liber, magis utere. Qui enim in Domino vocatus est servus, libertus est Domini. Similiter qui liber vocatus est, servus est Christi, pretio empti estis: nolite fieri servi hominum. Unusquisque ergo in quo vocatus est frater, in hoc permaneat apud DEUM; idcirco, ut jugum servitutis libenter ferant, Dominis carnalibus non ad oculum servientes, quasi hominibus sed sicut Domino, & ob ejus amorem, qui cum in forma Dei esset, semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, & habitu inventus ut homo: illis in simplicitate cordis obediant, ac subditi sint, & ex animo eorum jussa faciant, in omnibus placentes, non contradicentes, non fraudantes*, 1 Cor. 7.

Dominos vero, cum servi post Baptismum eis redduntur, aut cum oportunum fuerit moneat, ut servos jam fideles non ægre, sed hilariter, ac non ut servos, sed pro servis charissimos in Christo fratres suscipiant, & benigne tractent, ac eis quod benignum, justum, & æquum est, præstent; curentque ut Christi-

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ane vivant, & eos, qui discoli fuerint, ut filios corrigant, & Christianam charitatem in omnibus erga eos exerceant. Etenim ut dicit Apostolus, 1 Cor. 12. *In uno spiritu omnes nos in unum baptizati sumus, sive Judæi, sive Gentiles, sive servi sive liberi, & omnes in uno spiritu potati sumus.* Et alibi: *Omnes filij Dei estis per fidem in Christo JESU*, Galat. 3. *Quicunque enim in Christo baptizati estis, Christum induistis. Non est Judæus, neque Græcus, non servus, neque liber, non est masculus neque femina.*

Dominicis & festis diebus non permittant illos servilibus, & mechanicis operibus vacare, sed potius juxta divinam legem, & Ecclesiæ præcepta, eos faciant ab ijs quiescere, & abstinere, ad Ecclesias accedere, sacris Missarum mysterijs interesse, verbum Dei audire, frequenter sua peccata sacerdoti Confessario probato confiteri: & de ejus consilio sanctissimæ Eucharistiæ Sacramentum suscipere, atque alijs pietatis actibus operam dare. Specialiter tandem dominos doceat, quæ & dominis mandat idem Apostolus, postquam commonuit servos: *Et vos domini eadem facite illis, remittentes minas, scientes quia illorum & vester Dominus est in cælis; & personarum exceptio non est apud DEUM.* Et iterum: *Domini quod justum est, & æquum servis præstate, scientes quod & vos Dominum habetis in cælo.* Et quæ Sapiens monet: *Non lædas servum in veritate operantem, neque mercenarium dantem animam suam. Servus sen-*

satus

ſatus ſit tibi dilectus quaſi anima tua: Non defraudes illum libertate, neque inopem derelinquas illum. Et iterum: *Si eſt tibi ſervus fidelis, ſit tibi quaſi anima tua; quaſi fratrem ſic eum tracta; quoniam in ſanguine animæ comparaſti illum.* Tum etiam ad Timotheum, 1 Tim. 6. *Quicunque ſunt ſub jugo ſervi, dominos ſuos omni honore dignos arbitrentur, ne nomen Domini & doctrina blaſphemetur. Qui autem fideles habent Dominos, non contemnant, quia fratres ſunt, ſed magis ſerviant, quia fideles ſunt & dilecti, qui beneficij participes ſunt. Hæc doce & exhortare.* Tum denique ad Titum 2. *Servos* (ſcilicet) hortare *Dominis ſuis ſubditos eſſe in omnibus placentes, non contradicentes, non fraudantes, ſed in omnibus fidem bonam oſtendentes, ut doctrinam ſalvatoris noſtri Dei ornent in omnibus.* Et B. Petrus: *Servi eſtote in omni timore dominis, non tantum bonis & modeſtis, ſed etiam diſſcolis. Omnes enim vos unum eſtis in Chriſto JESU*, 1 Pet. 1.

CAPUT.

CAPUT. VII.

De observandis in solenni Baptismo circa adultos, Excerpta quædam ex Cachismo Card. Sta Severinæ.

CUM illud, quod circa baptizandos in universo mundo sancta Ecclesia uniformiter agit, ut Catechumeni seu Electi antequam baptizentur, scrutandi, & jejuniis sanctificandi, & frequentibus sunt prædicationibus imbuendi; quamobrem caveat sacerdos, ne sine ullis spiritualium eruditionum præparationibus, ita rudibus & imperitis Baptismi sacramentum tradere præsumat, ut circa ipsos renovandos nihil doctrina Ecclesiastica, nihil ipsa jejunia, quibus vetus homo destruitur, operentur.

Hæc autem, quo utilius & fructuosius circa adultos Catechumenos præstare valeat, interdum illos, dum sunt in Catechesi, vel inter tempora scrutiniorum, informare poterit de mysterijs fidei, ac de rebus pertinentibus ad ipsorum ædificationem & profectum, nec non de his, quæ circa ipsos aguntur, veluti de *Scrutinijs, Catechesi, & Gradibus Catechumenorum.*

Scrutinia a ſcrutando dicta, quantum ad Baptiſmum pertinet, majores noſtri appellaverunt catechiſmos, ſeu catechizationes, interrogationes, examina ad fidem venientium, & Catechumenorum: quod ita ſcrutarentur, hoc eſt, inquirerent, an ijdem Catechumeni, Satanæ, & operibus, & pompæ ejus vere abrenuntiaſſent, & apti idoneique eſſent ad Baptiſmi Sacramentum ſuſcipiendum. *Scrutinium* itaque eſt de fide, & Chriſtiana Religione inquiſitio, quæ fit a ſacerdotibus & Clericis circa eos, qui ad illam ſe venire profitentur, ut de ejus doctrina & Eccleſiaſtica diſciplina informentur; quatenus diligenter de ijs perquiſiti, & optime edocti de die in diem proficientes, idonei efficiantur accedere ad gratiam Baptiſmi, ad quem eſt quaſi iter, ſive præparatio quædam. Fiunt autem ſcrutinia, ut in eis Catechumenorum corda Sacerdotes perſcrutentur, & ſæpius explorent, utrum in eadem fidei doctrina perſiſtant, quam pridem eos docuerunt; vel adhuc perſeverent abrenuntiare maligno ſpiritui, operibus & pompis ejus; & an poſt abrenuntiationem, ſacra verba traditæ fidei, ac ſymbolum, & orationem Dominicam memoriæ commendarint, & ne qua radix amaritudinis in eis inſit, neve illis prius ſancta dentur, quam Chriſtiana fides radices in eorum mentibus defixerit.

Catechiſis ſive *Catechiſmus* Græce dicitur *inſtructio:* inſtruitur enim veniens ad fidem Eccleſiaſtico miniſterio, per benedictionem imponentis

ponentis manum, ut intelligat quis ipse sit, quisve futurus sit, hoc est, ut ex damnabili sanctus, & injusto justus, & ad extremum ex Diaboli servo filius DEI fiat.

Inde qui instruuntur, & a sacerdote audiunt doctrinam fidei *Catechumeni* dicuntur: Catechumeni autem duobus modis intelliguntur, uno generatim omnes credentes, seu credere volentes in Christum, nondum tamen baptizati; altero vero speciatim, qui catechizantur, nondum tamen ad Baptismi gratiam festinant, ad differentiam *Competentium* & jam instructorum.

Ad fidem enim venientium, primus gradus est *Catechumenorum*, secundus *Competentium*: tertius nuper baptizatorum, seu *Neophytorum*.

Licet autem apud priscos Sanctos Patres, alij essent *Audientes* tantum, & alij *Catechumeni*: hic tamen audientes inter eos, qui ad Christi fidem veniunt, juxta aliquorum Patrum sententiam, non connumerantur, quod simpliciter tantum audirent, non autem ad ipsam Christi fidem venire, aut in eum credere velle, sicut cæteri Catechumeni faciunt, aperte profiterentur; atque ideo eisdem Catechumenis loco & gradu longe inferiores essent.

Catechumeni sunt, qui primum de Judaismo, vel de gentilitate veniunt, animo & voluntate in Christum credendi. Et quia primum exhortationis præceptum est in Lege Dei: *Audi Israel, Dominus DEUS tuus, DEUS unus est*;

inde is, cui per Sacerdotem quasi per Moysem Deus loquitur, Catechumenus, id est, audiens, nominatur, scilicet ut unum DEUM agnoscens, relinquat errores nefarios Idolorum. Sed & de omni infidelitatis secta ad Christum venientes Catechumeni dicuntur: Catechumenus quippe Græce, Latine *Audiens*, seu *Auditor* dicitur, eo quod adhuc doctrinam fidei audit, quæ non libro, aut scriptura, sed verbo ipsi traditur, & solo auditu suscipitur; necdum tamen Baptismum percepit, ad Christum autem veniens, ideo primum efficitur Catechumenus, ut ab eo per Christi gratiam ad fidei novitatem vocato, Dominus cæcitatem cordis, & pristinam conversationem expellat; ipse vero audiens a Sacerdote ejusdem fidei doctrinam credat, credens vero Baptismi gratiam consequi valeat.

Post Catechumenos, secundus *Competentium* gradus est: *Competentes* autem sunt, qui jam post doctrinam fidei, post continentiam vitæ, ad gratiam Christi percipiendam festinant, & illam petunt, ut & a petendo, Competentes dicuntur, quasi simul petentes, quod postquam in fide instructi fuerint, simul Baptismum petant. Nam *Catechumeni* tantum audiunt, necdum petunt, sunt enim quasi hospites, & vicini Fidelium, foris audiunt mysteria, audiunt gratiam, sed nondum Fideles appellantur. Competentes vero jam petunt, jam accipiunt, jam catechizantur, id est, imbuuntur instructione fidei, & Sacramentorum: istis enim sa-

lutare

lutare ſymbolum traditur; quaſi commonitorium fidei, & ſanctæ confeſſionis indicium, quo inſtructi cognoſcant, quales ad gratiam Chriſti exhibere ſe debeant.

Hi quoque *Electi* dicuntur, vel quaſi divina voluntate ad fidem, & Baptiſmi gratiam vocati, vel quod ad eam ſuſcipiendam electi ſint, qui in ſcrutinijs habitis idonei comperiuntur, ut ſupra de ſcrutinijs dictum eſt.

Illuminandi item vocantur apud aliquos Sanctos Patres, præſertim Græcos, quod per Baptiſmum, quem mox ſuſcepturi ſunt, luce divinæ gratiæ illuſtrati, ac fidei Chriſtianæ myſterijs imbuti plenius illuminabuntur.

Tertius gradus venientium ad fidem eſt eorum, qui jam baptizati ſunt, & *Neophyti* vocantur, quaſi novi Fideles, ſeu nuper renati, ſive recens Chriſtiani effecti: *Neophytus* enim Græce, Latine *nova planta* interpretatur.

CAPUT VIII.

De Neophytis ſicut alijs Chriſtianis Veteris Fidei habendis.

PArochi vero illos ſæpe viſitent, doceant, moneant, arguant, & paterne corripiant: commendent etiam ipſos alijs Chriſtianis, ut benigne, humaniter, & cum omni charitate

cum

cum eis agant, & versentur, habeantque eos ut fratres in Christo, non autem evitent, vilipendant, aut contemnant, vel ab eis abhorreant, quod ex infidelibus nati sunt, imo majori amore eos diligant, quod relicta infidelitate Christianam Religionem amplexi sunt: nec propter novam fidei susceptionem inter hujusmodi noviter conversos ad fidem, & alios Christianos antiquos discrimen faciant, nec verbo aut facto contumelijs afficiant, nec affici permittant, sed pro viribus contradicant, & pro eis se opponant, ac prohibeant, & eos omni charitate prosequantur, & demonstrent sine personarum exceptione, omnes Christianos Catholicos unum esse corpus cum Christo, *in quo*, sicut dicit Apostolus; *neque circumcisio aliquid valet, neque præputium, sed fides, quæ per charitatem operatur*, Gal. 5. *Item* 1. Cor. 2. *Sicut corpus unum est & membra habet multa, omnia autem membra corporis cum sint multa, unum tamen corpus sunt, ita & Christus. Etenim in uno spiritu omnes nos in unum corpus baptizati sumus sive Judæi sive Gentiles, sive servi, sive liberi, & omnes in uno spiritu potati sumus.* Ac rursus: *Unum corpus, & unus Spiritus, sicut & vocati estis in una spe vocationis vestræ, unus Dominus, una fides, unum Baptisma, unus DEUS, & pater omnium, qui est super omnes, & per omnia, & in omnibus nobis.*

Quare publice & privatim non modo Parochi, sed etiam Episcopi, & Prælati severe arguant eos, qui novos Christianos sic despiciunt, & contemnunt; quive ipsos probris & convi-

tijs

tijs infectantur, aut alias eis contumelias aut injurias inferunt, aut priſtinam conditionem contumelioſe exprobrant, & improbrant, puta vocando eos Judæos, Marranos, vel Turcas, aut Renegatos, quos etiam pro gravitate, aut atrocitate facti coerceant, & puniant, ab alijſve judicibus coerceri, & puniri faciant.

Et cum indignum ſit, & nequaquam ferendum, eos qui relicto cæcitatis errore, ad lucem venerunt fidei Chriſtianæ, ab iis, qui in ipſa cæcitate remanent, perſecutiones, contumelias, & injurias pati; ideo multo magis & gravius in Judæos & alios infideles quavis lingua vocantes Neophytos apoſtatas, aut Meſchiumadim, hoc eſt, perditos homines, aut eis contumelias, injurias, & perſecutiones inferentes animadvertere debent, aut animadverti mandare.

Moneant præterea plebem ſuam Parochi, ut de ipſis, ſi quid viderint eos peccare, non illico ſcandalizentur; cum ideo *Neophyti* dicantur, quod novæ plantæ ſint, quæ a vento tentationum ſæpiſſime concutiuntur, & ut parvuli & imbecilles facile cadunt.

Sed potius diligenter caveant, ne qui ex antiquis Chriſtianis, malo ſuæ vitæ exemplo recens ad fidem converſos, ad vitia & ſcelera provocent aut adducant.

Verum cum eos delinquere viderint, fraterne corripiant, atque ſi ſæpe moniti non ſe emendarint, tunc ipſorum Epiſcopo, vel Prælatis denuncient, non odio, ſed charitate, ac zelo ſalutis eorum, atque ut illos lucrifaciant;

in

in eis tamen corrigendis, aut puniendis benignius agatur, ne tanquam infirmi pœnarum animadversione deterriti a fide deficiant, nisi gravitas seu qualitas delicti aliud postulet.

Porro tam in *Bibliotheca* parochorum & Catechistarum, quam in *Registro* Ecclesiæ, quasi in Archivo habeatur & asservetur specialis Liber, in quo describantur singulorum qui in ea recepti, vel Catechizati & instructi, sive majores, sive minores natu fuerint, baptizati sunt, nomina, Cognomina, Patria; Item & Baptismi & Confirmationis dies; & qui in eorum *Catechismo*, *Baptismo*, & *Confirmatione* fuere susceptores.

Sed & ipsorum omnium numerus, seu Catalogus, vel in eodem Libro, vel in alio retineatur: Item & parochus quantum in se sit, id faciet, ut loci Ordinarius, ad futuram rei memoriam, hæc ipsa in Actis suæ Curiæ adnotari mandet.

FINIS.